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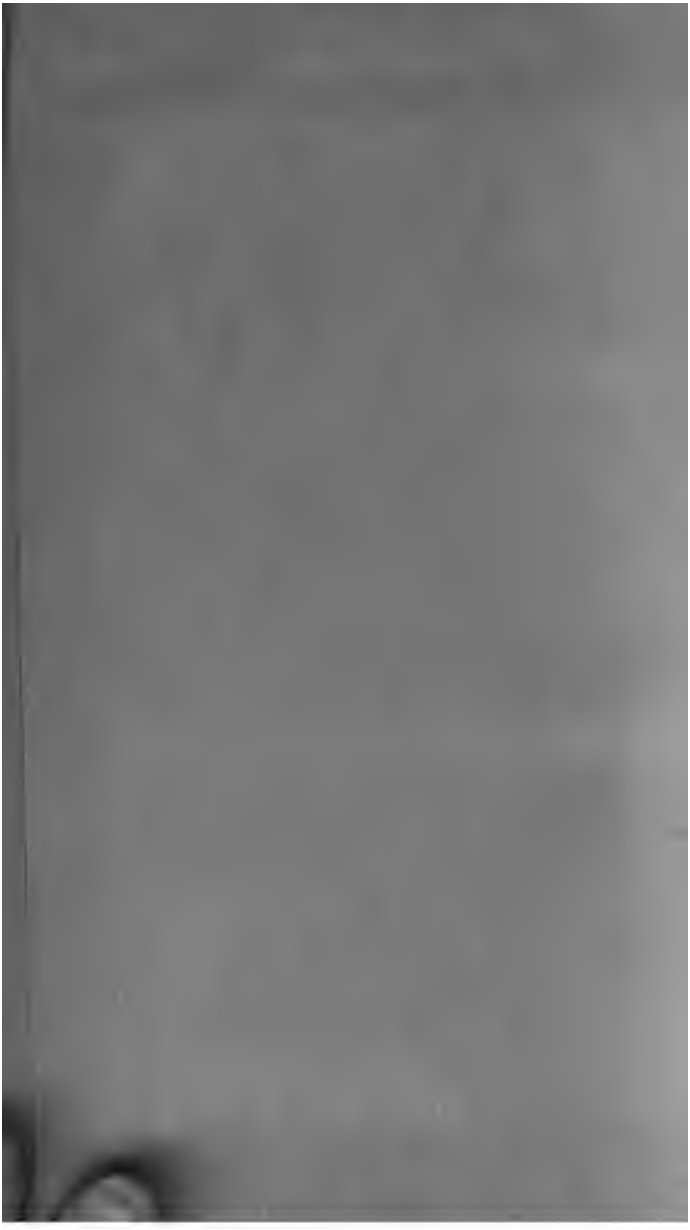

CONSIDERATIONS

ON THE

NATURE AND EFFICACY

OF THE

LORD'S SUPPER.

BY VICESIMUS KNOX, D. D.

MASTER OF TUNBRIDGE SCHOOL, AND LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

TO WHICH ARE ADDED,

PRAYERS

COMPOSED AND USED

BY SAMUEL JOHNSON, L. L. D.

ALSO,

A SERMON,

BY THE LATE

REV. WILLIAM ROMAINE, A. M.

OF LONDON.

NEW-YORK:

PRINTED FOR JOHN SHEDDEN, BOOKSELLER, NO. 94, WATER-STREET.

FROM THE PRESS OF T. KIRK, BROOKLYN.

1809.

THE NEW YORK
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Recommendation

BY THE

RIGHT REV. BISHOP MOORE.

NEW-YORK, MARCH 2, 1809.

I HAVE perused the Work of the REV. VICESIMUS KNOX, entitled, *Considerations on the Nature and Efficacy of the Lord's Supper*, and think it well calculated to promote the knowledge of the nature and design of that Holy Ordinance, and to re-

commend a due observance of it to all those who profess a belief of the Gospel.

BENJAMIN MOORE,

Bishop of the

Protestant Episcopal Church in the

State of New-York.

PREFACE.

THAT the Holy Sacrament has of late been less numerously attended than formerly, appears from recent documents, too well authenticated to admit dispute. The neglect, I conceive, has been principally caused by the importation of licentious and infidel trash from France; but partly also by erroneous or inadequate accounts of the nature and importance of the institution, circulated with mischievous industry at home.

I was therefore of opinion, that an attempt to rectify misapprehensions, and vindicate the dignity of this most venerable rite, might have a peculiar propriety under the singular circumstances of the present juncture. With this intention, I first published my Book, entitled, "Considerations on the Nature and Efficacy of the Lord's Supper;" which I have the satisfaction to find has been well received by those who, from their professional studies, are the best qualified to estimate the soundness of its doctrine. The volume, indeed, in its original, unabbreviated state, is rather large; but it being the opinion of a *Prelate*, whose Theological learning and abilities command the reverence of all who

duly appreciate their extent and application, that an abridgment may be rendered more acceptable to many of the *Laity*. I concur with his Lordship, whose approbation is truly encouraging; and offer this Abridgment of my Book, in consequence of his opinion, publicly given in his *last charge*; and of his request, most condescendingly made in private. At the same time, I cannot but express a wish, (which the *Bishop* also intimates,) that those who are led by their profession, or enabled by their attainments, to study Theology, may be pleased to consider the whole of the important subject, as it is exhibited in the *original* volume unabridged.

This Epitome is chiefly designed for those whose occupied time, and moderate acquirements in literature, prevent them from entering, with any advantage to themselves, on points of controversy. May they be induced by it humbly, piously, and thankfully to receive the Bread of Life, which is able to strengthen and refresh them in their earthly pilgrimage, and to *fill them with all joy and peace in believing, and make them abound in hope, through the power of the Holy Ghost*[a].

[a] Rom. xv. 13.

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CONSIDERATIONS

ON THE

NATURE AND EFFICACY

OF THE

Lord's Supper.

SECTION I.

INTRODUCTORY.

THERE is reason to believe that the Sacrament of the Lord's Supper may be worthily received, and its benefits fully enjoyed, by all well-meaning Christians, though they should not be furnished with clear and precise ideas of its nature. Nevertheless it is desirable, for the sake of avoiding both carelessness and superstition, that right notions of it should be disseminated.

I shall therefore, in the following pages, endeavour to make it appear, that the Eucharist, though a memorial, is, at the same time, much more than a memorial; that its benefits are present and un-

speakably great, and that, in order to the reception of its benefits, peculiar care should be taken in the preparation.

SECTION II.

The Sacrament in general, and the word Sacrament in particular, considered.

THE all-wise Governor of the universe, knowing what is in man, and condescending to his infirmities, has not accommodated his holy Ordinances to the intellectual improvements of a few only of the human race, but adapted them to the great mass of mortals, immersed in sensual things, prone to acquiesce in mere animal life, and with difficulty perceiving and admitting the pure and exalted truths of religion. The rites which he has instituted are accompanied with sensible images, with objects visible and tangible, in order to conduct the carnal mind, by gentle gradations, and in the easiest manner, to the sublimity of a pure and spiritual state.

For this purpose, he has appointed two Sacraments, Baptism and the Lord's Supper, in which the elements of water, bread, and wine are constituted, under the operation of his Spirit; both signs and means of sanctification and pardon. In these mysterious institutions something is done as well

as spoken; some palpable emblems are introduced; and the language of actions and signs is a language more impressive and universal than any mode of oral utterance.

The word, "Sacrament," which distinguishes these Holy Rites, is certainly not a scriptural term, neither is it classical; for I do not accord with those who derive it from *Sacramentum*, the military oath of the Romans. It evidently comes from *Sacramentum*, as used by the early translators of the Bible, in the edition called the Vulgate, whenever they had occasion to render into Latin the Greek term *Mystery*.

The very name Sacrament implies *Mystery*. In the language of theologists, who, more intent on things than words, did not always study the purest diction of the Augustine age, Sacramentum is adopted as the appropriate name for the Holy mysteries of Baptism and the Lord's Supper; and accordingly our Church, in the communion Service, announces, "that our Master and only Saviour hath instituted and ordained Holy Mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort."

Of the Sacraments, it is my present purpose to consider the second; the second in order of time, but the first in importance; I mean the Eucharist;

that Sacrament which is occasionally to repair, while life continues, whatever is lost by sin and infirmity, after the initiation of Baptism; and to supply the Christian Pilgrim, in his journey through life, along the path of piety, with food for his growth in grace, with medicine for his maladies, and with a never-failing cup of spiritual consolation.

The Sacrament, for so the Eucharist is usually called by way of eminence, is both in its name and nature, a mystery; and as a mystery, contains something in it above, though not contrary to, human reason; something supernatural, which can be nothing less than, as the Church expresses it, an *inward* and *spiritual grace;* the consequence of which must be *pardon.*

Sanctification and the *remission of sins*, are, without doubt, the greatest favours that a human being can receive, and these are offered in the Eucharist to the worthy receiver, by the Founder of our Religion and of this rite. With the lowliest prostration therefore of mind and body, man, wretched as he is by nature, ought to approach the Holy Mystery, and accept its annexed blessings. Not that he is to worship any created thing in performing this solemn act; but that the deepest humility, as well as gratitude, is the proper sentiment of so weak a being, when he prepares to supplicate, ac-

cording to a rite, ordained by his Saviour, for *grace* and *pardon*, at the throne of the Most High.

SECTION III.

The Sixth Chapter of St. John, contains Passages (from verse 25 to verse 36, and from verse 46 to verse 64) *which refer to the Sacrament of the Lord's Supper.*

IN the present discussion, I think it very material, that the passages respecting eating the flesh and drinking the blood of the Son of Man, in the sixth chapter of St. John, should be generally understood (as they were certainly meant) to point out, the Sacrament of the Lord's Supper, the Eucharistical Feast on the one great Sacrifice.

I shall therefore, for the sake of establishing so important an opinion, call in a powerful auxiliary on my side, the present Bishop of Bangor; whose sermon on the subject, is not more admirable for elegance of composition, than perspicuity and force. I am myself convinced that the passages in question refer to the solemn feast of the Eucharist, which our Saviour afterwards instituted, and for which he gradually prepared the minds of his disciples, by this discourse:

"With regard," says Bishop *Cleaver*, "to the objection to the *sacramental construction* of these passages, drawn from the non-institution of the Sacrament at the time when this discourse was delivered, I will only oppose to it one plain fact, which is this; that the same Evangelist, St. John, has, in the third chapter of his Gospel, preserved a discourse of our Lord's with Nicodemus, which expressly mentions the sign and the thing signified, the necessity, and the good effects of Baptism, long before that Sacrament was instituted.

"There can therefore be no presumption drawn against the application of this chapter to the institution of the Lord's Supper, from the *time* when this discourse was delivered, which would not equally militate against the application of the third chapter to the Sacrament of Baptism; an application which is, notwithstanding, universally allowed. It should likewise be remembered by those who urge this objection, that the institution of Baptism, however early in the course of our Lord's ministry it was described and explained, was not enjoined till after this of our Lord's Supper.

"So much for the objection by itself considered; but I would make a further use of this discourse upon Baptism, between which and that under consideration, there is more than an accidental resemblance.

"Our Saviour had told Nicodemus that he must be born again; Nicodemus replies to the impossibility of the thing, in the obvious and literal sense of the words. Jesus in answer, with peculiar solemnity and claim to attention, points out the possibility and the means of being born again, as well as the necessity of such regeneration: "*Verily, verily*, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To which, still remarking on the want of apprehension of Nicodemus, he adds, "If I have told you earthly things, and you believe not, how shall ye believe, if I tell you of heavenly things."

"In the sixth chapter Jesus had said, "The bread that I will give is my flesh, which I will give for the life of the world." The Jews again answering, as Nicodemus had done before, to the impossibility of the thing, in its literal sense, said, "How can this man give us his flesh to eat?" To which our Lord returns an answer, corresponding to that given to Nicodemus, even to the *very turn of the sentence*: "*Verily, verily*, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." The purport of which words is repeated and confirmed in the three next verses, to which he adds, still remarking on their want of apprehension, "Doth this offend you? What, and if ye shall see the Son

of Man ascend up where he was before?" A reply so exactly *parallel* to that with which he had concluded his conversation with this Master in Israel, that the bare *juxta-position* of these sentences will render each the comment upon the other. From which analogy, I cannot but think, that whoever will observe the style, manner, and connection of these two discourses, will be of opinion, that St. John took pains industriously to shew, that the two institutions, which were to distinguish this Religion, made part of our Saviour's plan *long before* they were actually enjoined. What confirms this notion is, that the only miracle which St. John relates after the other Evangelists, is this, of the miraculous increase of bread, a circumstance in itself highly remarkable, as the reason of it is obvious, because it gave an easy opportunity of introducing and explaining the nature of this Sacrament, as the occurrence relating to Nicodemus had afforded an opportunity of explaining the other. To which I must add, that he is the only Evangelist who insists upon the sacramental importance of either institution; and that his attention, in this instance, is perfectly consonant with the general design of his history, which was written in aid of the other Evangelists, to supply such doctrines as he judged might be most usefully added, and at the same time, to correct the misrepresentations of some already received."

The learned Bishop proceeds to answer other objections in a manner equally able. He concludes a most convincing discourse, with saying, "If we are justified in interpreting the words of this chapter, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," directly of this Sacrament, this passage will have an important influence on forming our opinion respecting the peculiar benefits arising from this institution, and we have only to inquire into the meaning of the words, "dwelleth in me and I in him," to determine what these benefits precisely are.

"To dwell in Christ, therefore, is to live according to his commandments; to have Christ dwelling in us, is to enjoy the influence of his Holy Spirit.

"Thus St. John: "Hereby we know that he abideth in us by the Spirit that he hath given us:" again, "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

"If then we rightly interpret the text, the *assistances of the Spirit are directly annexed to the Sacrament of the Lord's Supper.* But the sanctification of the Spirit supposes Redemption and Pardon; which, therefore, might else from this chapter be proved a benefit consequent upon this ordinance. But as these truths may be more obviously and simply deduced from the words of the institution, and from the nature of the rite itself, I shall not insist at large upon the argument, but content myself

with having shewn, in opposition to those who have interpreted the eating and drinking Christ's body and blood to be no more than keeping his commandments, that it alluded to something more analogous to the literal sense of the words; in opposition to those who interpret it only of the thing signified in the Sacrament of the Lord's Supper, that it includes the signs also; without which the notion of spiritual manducation is unfounded, and the passage, both to Jew and Christian, inexplicable; in opposition to those who consider the Lord's Supper simply as a remembrance of his death, that it is a commemoration of the sacrifice for sin made by his death, and a symbolical feast upon his sacrifice; and is therefore a pledge and means of communicating to us all the benefits of that sacrifice."

Such is the opinion of this excellent writer on these passages of St. John, and such also is, and was always, mine. But though it is certainly proper to confute the erroneous interpretations of controversialists, who, from motives of party, have denied the reference of this chapter to the Sacrament, yet I cannot help observing, that scarcely any reader of common sense can doubt that the words, concerning eating the flesh and drinking the blood of Christ, are to be applied to the Sacrament of the Lord's Supper. I venture to affirm, that they are now so understood by all who have not been

misled by the perusal of partial commentators, or leaders in the field of controversy; and, I think, the decisions of common sense, in matters, of which it is competent to judge, are often more to be depended upon, as criterions of truth, than the refined speculations of men accustomed to dispute for the palm of victory.

I shall again have occasion briefly to consider the reference of the sixth chapter of St. John to the Sacrament, when I proceed more particularly to review the benefits annexed to the worthy reception of it.

SECTION IV.

The Lord's Supper considered as a Feast on, or after, a Sacrifice.

THAT the Lord's Supper is a *Feast on, or after a Sacrifice*, is an explication of it, which has been adopted by the ablest and most learned men. Dr. Cudworth, a great and venerable name, first suggested it in this country; and it has been firmly supported by the ingenious arguments of succeeding Divines. They have indeed given additional confirmation to it; but the honour of the original idea, should, I think, be assigned to him alone.

From a close and impartial attention to their arguments, I am fully convinced, that the Eucharist is a feast after a sacrifice; a feast after the great sacrifice of all, even Jesus Christ upon the cross; in which all other sacrifices, however various in their kind and modes, from the rising to the setting of the sun, were ordained to terminate.

But the idea of the Sacrament as a feast on, or after, a sacrifice, may not be obvious to the apprehension of the unlearned, who are no less deeply concerned in it than the best informed; and it should therefore be explained to them, in order to satisfy their minds, and facilitate its general adoption.

The death of Christ was a sacrifice for the sins of the whole world, a sacrifice that comprehended in it, not only the commemorative oblation of the Paschal Lamb, but the other Jewish sacrifices, the *sin offering* and the *peace offering*. Like them it was to have a feast on, or after, it, and that feast is the Lord's Supper. The Heathens, as well as the Jews, had a feast after their sacrifices, and the partakers of the feast in both cases were to be partakers of the benefits supposed to redound from the sacrifice. "Are not they which eat of the sacrifice," says Saint Paul, "partakers of the altar?" What then were the benefits of the Jewish sacrifices? the benefit of the sin offering, was forgiveness of sins; of the peace offering, acceptance with

God. The sacrifice of Christ on the cross conveys, therefore, to those who partake in its benefits, by partaking of the feast instituted upon it, *pardon* of their sins and *acceptance* with God; which must infer sanctification of their souls, or, as the church expresses it, an inward and spiritual grace.

I proceed to mention, in a cursory manner sufficient for my purpose, the Pagan sacrifices. The rites of the Pagan theology were derived from the Jews, though corrupted and distorted, and their original purpose lost and forgotten in the lapse of time. But the Pagans retained the practice of feasting after a sacrifice, that is, of eating a part of the victim offered, in order to partake of the propitiation supposed to be effected by the sacrifice.

It would be tedious to recite passages from the ancient writers to confirm this assertion. The first book of Homer affords a proof of it. But the fact is well known, even to school-boys, and wants not any confirmation in this place.

Here then are three kinds of sacrifices, the Jewish, the Gentile, and the Christian; not comparable indeed in their dignity, but parallel, in the circumstance of a *feast after each*, and in the general purpose of propitiating the Deity. The eating of the oblation, after the Jewish and the Gentile sacrifice, rendered (in the opinion of the sacrificers) the partakers of the repast partakers of the benefits of the sacrifice. The partaking of the feast, after

the grand Christian sacrifice, is also a participation in the one great sacrifice, and confers all its advantages. The Eucharist is this feast, (this *epulum sacrificiale;)* to be repeated, while the world endures, after the sacrifice; which itself is *never* to be repeated, but the benefits of which are to flow by means of the feast upon it, as from a perennial fountain, till time shall be no more.

It is very important that the Eucharist should be considered, as it appears really to be, a feast, on, or after a sacrifice; for this idea comprehends in it a right notion of our Saviour's death upon the cross; that *sacrifice* which gave rise to the feast, without which, according to analogy, the sacrifice itself would be incomplete. It teaches, that our Saviour himself declared his death to be a sacrifice. The sacrifice, however, is nothing to us till we partake in the feast upon it. We are but idle bystanders, or uninterested spectators, till we eat of those symbols which are appointed to be in the place of the slaughtered victim, once offered; a view of the subject this, which should make every professed Christian shudder at the idea of wilfully and entirely neglecting, through life, the Holy Communion.

The sacrifice, without participants in the feast on, or after it, is nothing more than a violent death inflicted on the Holy Person commemorated; and ceases, indeed, to be a sacrifice at all, or to confer

any benefits, so far as non-participants in the *feast* are concerned. They therefore can have no advantage from Christianity, but by the extraordinary interposition of divine mercy.

The plainest and most rational account of the Sacrament, that I know of, is that which thus describes it as a feast after a sacrifice. The eating of the body, and drinking of the blood of the victim, are expressions, when the general nature of sacrifices is once explained, perfectly intelligible; and the feast on the *oblation* is well emblematized by the bread and wine. The real victim could not in this case, without the horrid practice of canibalism, even for *once* have afforded a real feast, much less a feast to be frequently repeated all over Christendom, by all Christians, till the second advent of the Redeemer; when all signs, symbols, and shadows, shall be superseded by a personal presence, by a substantial form, by a body glorified, not only beyond all description, but imagination.

From the doctrine, that we cannot enjoy the benefits of the sacrifice, without being participants of the feast after it, we may understand the awful words of our Saviour: "Verily, verily," (a most solemn asseveration,) "I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye can have no life in you;" John vi. that is, 'I positively declare to you, that unless you

partake of the *sacrifice* of myself, by partaking of the feast that I shall institute upon it, ye cannot share the benefits which that sacrifice was intended to confer; even *life*, spiritual life, and life eternal.' "Except you eat of this bread and drink of this wine, ye have no life in you." Words too strong and too alarming to be lightly passed over by those who are sincere in their profession of Christianity; and yet words of comfort to those who understand them of the eucharistical bread and wine.

SECTION V.

Though the Sacrament of the Lord's Supper be strictly a Feast on, or after, a Sacrifice; yet in popular Language,—it has been, and may still be, called, a Sacrifice.

DIFFERENT names may be given, without absurdity, to the same thing, according to its different properties and effects. Convenience, indeed, may require, that the same religious institution should be commonly called by the same name, but if it has various properties and effects, several names may be applied to it at different times and places, which, however diversified, may have their significancy and use. One name may have to encounter fewer *prejudices* than another; and for that

reason, though, in a critical sense, less proper, it may yet be allowable.

Nothing is strictly and properly a *Sacrifice*, according to the ideas of the heathens, which is not brought to the altar, and consumed upon it, either in part or wholly; but in common language, whatever is solemnly offered in the Eucharist, may be, as it has been, termed a Sacrifice.

Thus our excellent communion service speaks of a Sacrifice of praise and thanksgiving—a Sacrifice of our souls and bodies, a *lively*, or, in modern diction, a *living* sacrifice. Oblations of money are also offered, in our service, for the use of the *poor* indeed, but which we pray God, in the first instance, to accept as tokens of our charity.

The schoolmen say, the Eucharist is both a Sacrament and a Sacrifice; it is a Sacrament, so far as any thing is received; and it is a Sacrifice, so far as any thing is offered.* They say also, that any thing done to the honour of God, for the purpose of propitiating and appeasing him, is properly called a Sacrifice. The ancient heathens did not confine this term to an oblation; but sometimes comprehended under it, the whole of their religious ceremonies (their ἱερουργία,) whether they offered a victim or not. Plautus uses the term *sacrifice* more than once, when he means *worship* only.

* Vide Thom. Aquin. Sum. Quæst. 65. Partis 3tiæ.

Whatever was comprehended by the Jews under the word *corban*, a sacred gift, it is supposed, by some, to have been considered as a *sacrifice*; and this they divided into two kinds, the bloody and the unbloody, or the sacrifice of things animate or inanimate.

Any very solemn act of worship, says Turretin, in which something was consecrated to God for his glory, and man's advantage, was called, in the style of the Old Testament, a *sacrifice*.

According to this latitude of signification, many pious and learned men have maintained, that the Eucharist is a *sacrifice*: and when the term is thus comprehensively understood, there can be no sufficient reason for undertaking to refute them. From very early times, even from the Apostles, it has possessed this name with qualifying epithets, and has been denominated the spiritual sacrifice, the sacrifice of praise, the holy sacrifice, the mystical sacrifice, the unbloody sacrifice, and the reasonable or intellectual sacrifice.

The following passage from the prophet Malachi was, in the primitive ages, understood to be predictive of the Eucharistical Sacrifice: "From the rising of the sun to the going down of the same, my name, shall be great among the Gentiles: and in every place incense" (interpreted prayers and praises) "shall be offered unto my name, and a *pure offering*" (unpolluted with the *blood* of real vic-

tims:) "for my name shall be great among the heathen, saith the Lord of Hosts."*

This was so very early applied to the Eucharist, that Joseph Mede, whose opinions are always respectable, thinks the ancients had learned thus to apply it by tradition from the Apostles. It was so applied, in the second century, by Justin Martyr and Irenæus, the former of whom flourished about thirty years after St. John, and the latter was a scholar of Polycarp, St. John's disciple.

By the *Christian sacrifice* this learned writer thinks the ancient Church understood not barely the Sacrament of the body and blood of Christ, but the whole act of worship, or solemn service of the Church assembled, of which this sacred mystery, the Sacrament, was (as he says in allusion to a ring) the pearl and the jewel. No public service of the Church was in those times without it. According to his definition, the Sacrament is "an oblation of praise and thanksgiving to God the Father through Jesus Christ." The sum of Mede's elaborate discussion seems to be, that the Eucharist, according to the ancient Church, *is a sacrifice* of praise and prayer, through Jesus Christ, mystically represented in the creatures of bread and wine.

To dispute about a variety of names, where the same thing is signified, is frivolous, and pronounc-

* Malachi i. 11.

ed censurable by the Apostle. If men choose to denominate the Sacrament of the Lord's Supper, a sacrifice, in a large and comprehensive sense, as an act of peculiar solemnity, there can be no valid objection to it; for there is at present little danger of encouraging the popish doctrine of the *sacrifice of the mass*, the fear of which caused our Protestant Divines at one time, to take particular pains in preventing the name of sacrifice from being ever applied to the Eucharist.

If the sacrament be a sacrifice, it is a sacrifice *(sui generis)* of a peculiar nature. It is a spiritual and evangelical sacrifice. The oblation and the benefit are both of a transcendent kind; and the whole transaction a mysterious intercourse between man and his merciful Maker; in which *the greatest good* may be conveyed to the former, in any *mode*, approved by infinite wisdom, however unaccountable to the reason of minute philosophers.

SECTION VI.

Additional Considerations on the propriety of interpreting the Passages in the Sixth Chapter of St. John, *as relating to the Sacrament of the Lord's Supper:— this Chapter being so understood, leaves no Doubt of the* present *and inesti-*

mable Benefits derivable from that Holy Institution.

I CONSIDER the passages in the sixth chapter of St. John as thrown out to *prepare* the minds of the Apostles for the institution of the sacrament: and, under this notion, they appear in this place with peculiar propriety. An institution so extraordinary, required that the minds of the Apostles, who were not very docile at that period, in spiritual matters, should be gradually prepared for it.

St. John wrote his Gospel to supply the omissions of the other; and, according to that design, he had no occasion to add the *history* of the institution, which the preceding Evangelists had already given, and which was already known; but it was highly proper to add these passages in the sixth chapter, because they tended to elucidate the *design* of the sacrament, and to point out its momentous consequences to those who might be inclined to consider it as a bare memorial, or as affording no present benefits to the communicant, at the time of communicating.

It is not reasonable to suppose the same expressions, and such remarkable ones, used by the same speaker, or writer, in senses entirely different. Therefore, if our Saviour's words, "eating the body or flesh," in St. Matthew, mean the Sacrament,

it is most unreasonable to interpret them differently in St. John.

This chapter, considered as referring to the Sacrament, fully proves the important benefits immediately arising from it: "*He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.*"

How can God dwell in us but by communicating his Spirit to us? And how can we dwell in him, in his favour, in a participation of his excellence and happiness, but by receiving his Grace?

Most assuredly, the present benefit arising from a worthy reception of the Sacrament, is the greatest that man can possibly receive, in his sublunary state; for it is the assistance of the Spirit of the Almighty.

But the Holy Ghost will not inhabit a temple polluted with sin. It follows, therefore, that the sin is removed before the benefit of Divine assistance is received.

When the sin is sincerely repented of and done away, who can doubt but that the Father of all Mercies vouchsafes a perfect remission of all penalty incurred? Therefore *Grace* and *Pardon*, according to the sixth chapter of St. John, are the great and present benefits annexed to the Eucharist.

SECTION VII.

The primary and most important Benefit annexed to the worthy Reception of the Eucharist, being a Vouchsafement of Grace in more Abundance than ordinary, *other Benefits, necessary to the Christian Life, must flow from it.*

THE great and prominent benefit derived from the Sacrament of the Lord's Supper, is, Grace, or the Influence of the Holy Spirit. The remission of sins must of necessity attend it; for it cannot for a moment be supposed, that Grace or the influence of the Holy Spirit, would be imparted to a human being, still remaining under the displeasure, of the Almighty. It would, indeed, be a contradiction in terms, to affirm, that Grace is bestowed by the Deity on a wretched mortal whose sins continue unforgiven, and while unforgiven, must render him an object of abhorrence and of punishment, instead of Divine favour.

The sacramental feeding on the body and blood of Christ is the reception of spiritual nourishment, emblematically represented by those material elements, which contribute most to animal nutrition and refreshment, bread and wine. *Habitual* growth in Grace is the consequence of such spiritual aliment. All Christian virtue is promoted by it, and thus ultimately salvation or eternal life become the

effects of this holy rite. So that the immediate benefits of a worthy participation of the Eucharist are Grace and Pardon; and the remote, salvation or a happy immortality.

It is very true, that all other religious and virtuous acts are conducive to these ends; but this act more immediately and effecually than others, not only because, when rightly and duly performed, it supposes and comprehends all religious and virtuous dispositions, but because it is the appointment of our Saviour, the positive, instituted, means, commanded by him, who knew what was in man, and what was best adapted to promote his advancement in all goodness and happiness.

The Eucharist seems to be a more important Sacrament than Baptism, and much more effectual than instruction by hearing, because they are merely *initiatory*, but the Eucharist is *perfective*;* or, as it was anciently called, the finishing of the man in the school of Christianity. If any part of religious service is allowed to be effectual in procuring grace, and pardon, and salvation, the Eucharist is much more, because it is the principal and the most solemn act of a Christian's devotion, and effects an union with Christ, as well as a Communion with all that call upon his name. The Spirit of God is the grand agent in it, and the soul of man the object. Great is the mystery, and great, with-

* τελειον.

out doubt, must be the benefits under agency so extraordinary.

It is absurd to argue, that the Sacrament is unnecessary, because God gives grace and pardon by other means, whenever it seems good to his wisdom and mercy. It were more reasonable to say, that if he bestows these blessings sometimes without them, we have more reason to expect that he will bestow these blessings with them, because these are means chosen and appointed by himself, for reasons unknown, indeed to us, but sufficiently known, we may be sure, to his infinite wisdom. All we have to do is, to embrace the means appointed by him. Whenever the Angel moves the waters of the pool, it is ours to immerge ourselves, into them, if we wish to obtain a cure, and not to stand arguing on the bank, and saying to ourselves or others, there are other modes of obtaining the like relief, better approved by our own judgment and by actual experience. We should rather say, here are instituted means of cure, which would not have been instituted without sufficient reason; but being instituted by superior wisdom, they are likely to produce a more effectual and more permanent relief, than any medicine which could be suggested by our own, or any human ingenuity.

All modes of instruction, such as preaching and reading; all modes of devotion, except the idola-

trous, certainly tend to procure grace; and that portion of grace, so procured, may, by the mercy of God, be sufficient for us; but these are all preparatory to the great opportunity afforded in the Eucharist, for changing our hearts entirely, for our participation of the divine nature, and for receiving an earnest, a pledge, an assurance (under the divine seal) of salvation, or a happy eternity.

Faith, Hope, and Charity, are wonderfully improved by the Eucharist. Our faith, in the first place is, increased by the reception of the Sacrament. We must have faith in order to receive worthily; but to him that hath shall be given, in this holy ordinance. The actual participation of grace is so pleasant that it gives the soul an appetite for more and more: the mind experiencing the faith of God's promises in the actual reception of the blessings, is so confirmed in goodness, as to be in little danger of relapsing ever after, into any great sins, much less into doubt and infidelity.

Hope of everlasting felicity is encouraged in the Eucharist by a foretaste of Heavenly happiness, certainly enjoyed, in some degree, while the communicant is under the influence of the Divine Spirit, shed upon his heart, in worthily performing this mysterious rite.

Charity is peculiarly promoted by the Communion. We are taught in it to view Christ as our head, and ourselves, with all Christians, as members

of his mystical body. It is the feast of love, and the heart that feeds upon it with a true relish of the repast, cannot retain a particle of envy, revenge, or malevolence.

All these (and more might be enumerated) appear to me, as, I believe, they do to the majority, to be the *present* benefits of the Sacrament of the Lord's Supper. Nor let any one imagine the cause inadequate to the effect: Omnipotence can give efficacy to causes, which to man's limited understanding appear totally unconnected with the effect, as well as inadequate to its production. In the present case, it must ever be remembered, that the Holy Spirit, and not the created elements, is the cause; and therefore all that has been described, and much more, can be effected by that Holy Person with the most perfect ease. Nor let any one, who believes in the Gospel, doubt this efficacy of bread and wine, under the Divine direction; while he remembers that our Saviour cured corporeal blindness by the application of the first materials that occured, even the moistened clay, however unequal to the purpose it might appear to men trained in the confined schools of human art and science.

It is a satisfaction to me to produce the testimony of a very strong-minded man, Bishop Warburton, on the *present* benefits of the Sacrament; and I rather choose his testimony, (as I have intimated before,) because he was a declared enemy to

every thing which savoured of irrational enthusiasm.

" Having now, " says he, " so largely inquired into the specific nature of this holy rite, we are enabled, in very few words, to shew (which we proposed as the principal end of the inquiry) what these *Benefits* are which we receive at the Lord's Table.

" Christ, by the sacrifice of himself upon the cross, purchased the redemption of mankind : and this rite being by its nature commemorative thereof, as it is a *feast upon a sacrifice*, each *partaker* receives, of consequence, the seal of *pardon*, and consequently of restoration to his lost inheritance.

" But as this operates only on the terms of *repentance* and *newness of life*, the gift would be defeated, by being bestowed on a condition which our perverse nature so much opposes, was not this nature softened and subdued by the power of *grace*, that *promised blessing peculiar* to the *gospel* dispensation. Now, as the influence of the Holy Spirit constitutes the most *intimate communion* of God with man, what *time* can we conceive so highly sanctified for the reception of it, as that in which we renew our federal union with our Lord and Master, in his last Supper, called by St. Paul, the " *Communion of his body and blood ?*"

It appears from this passage, that Bishop Warburton, who, in one of his sermons, writes on the

Eucharist, in a masterly manner, was convinced of this most important doctrine; that grace is vouchsafed in more abundance than ordinary, at the *time* in which we celebrate the Holy Communion.

SECTION VIII.

Christ's more intimate dwelling with us, or our Participation of his Divine Nature considered, as an effect of, and Benefit annexed to, worthily receiving the Lord's Supper.

THERE is no idea that occurs more frequently throughout the New Testament than the mystical union of Christ with all true believers. Two allusions are chosen by the sacred writers to express the intimacy of this union, one from the vegetable world, the other from the animal. Christ is represented as a vine, and true believers as the branches. What closer connection can be conceived than this, the branches of the tree deriving all life and nourishment, and consequently growth, from the stem in which they vitally inhere? Christ is also represented as the head of a body, of which believers are the members.

The Church, in her excellent Communion-office, asserts, that those who receive the Sacrament worthily, "dwell in Christ, and Christ in them; that they are one with Christ, and Christ with them." In what can this union consist? Certain-

ly in some degree of resemblance at least, though it cannot be any *near* approximation to him, in *power* or in *knowledge*. In what then does it consist? Doubtless in his Holy Spirit's influence, or emanation on us, producing Godlike qualities, *goodness* of *heart*, upright, honest intention, purity, and universal benevolence. How is it principally, and by Christ's appointment, to be effected? By worthy participation of the Sacrament. Man, by the mercy of God, is rendered, in the Eucharist, a partaker of the Divine nature. A food to the soul is supplied by the Sacrament, in consequence of which it is nourished, and arrives at this wonderful improvement in goodness and purity, which resembles in kind, though not in degree, the Divine; hence the Eucharist has been named by Theologists, the *Sacrament of Nutrition*. What more intimate union can exist, than that of the aliment with the body nourished by it?

As the daily waste of our bodies requires a supply of food, so likewise the decay of *Grace*, and the decline of goodness in our dispositions, render frequent repair and support necessary. We are susceptible of diminution and augmentation in Grace, as long as life continues, and "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you:"* the principle of life will be extinct without this food; and this food

* John vi.

is afforded in the greatest plenty, at the feast of the Eucharist; a feast for ever to be repeated after the one great sacrifice.

Our Catechism expresses the true doctrine in terms, which may perhaps be considered as too strong, since, from their strength, they are liable to misconstruction. It asserts, that the body and blood of Christ are verily and indeed taken in the Sacrament. The compilers, however, could not mean, by "verily and indeed," to teach the doctrine of transubstantiation; for we know they abhorred it. If it be asked, What did they mean? I answer, that they meant, in opposition to the Romanists, that all, whatever our Saviour intended by eating his body, and drinking his blood, is *really* and *truly* taken in the Lord's Supper, notwithstanding there is no real and material flesh or blood either seen or tasted throughout the whole transaction. They meant to say, that though the bread continues bread still, and the wine is but wine, yet, whatever our Lord intended, is *verily* and *indeed* received by the faithful, without the necessity of transubstantiation; to all intents and purposes of affording spiritual nourishment to their souls; sustentation of the heavenly life, and union with the divine nature.

This spiritual nourishment is that which is called grace, the grace of sanctification. The real presence is not indeed in the sacramental elements,

but it is in the worthy receiver; man becomes Christ's by this glorious privilege of divine union, through the Spirit's influence; and this constitutes the *prime* benefit of the Sacrament, which is undoubtedly the Holy Ghost's indwelling or assistance. "If any man is Christ's, he has the Spirit of God dwelling in him."

The passages proving this assimilation of the divine with the human nature, this grand benefit of the Eucharist in the sixth chapter of St. John are so full and strong, that it is impossible to resist their force. "I am the bread of life," says Christ, "he that eateth me even he shall live by me. Whoso eateth my flesh, and drinketh my blood hath eternal life,—dwelleth in me and I in him. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." The meaning of which is plainly this; they that feed on Christ in the Sacrament, have life, spiritual life in Christ; that is, they are connected with him, and supported by him, as the branch by the vine; and all that do not, have no life, but are like dead branches, or branches cut off from the vital stock of the vine, whence alone they can derive nutrition. The union of the branch and trunk is destroyed; the union of man with the divine nature is no more; and man, in consequence, decays and perishes like the dead branch of a tree. But let it be remembered, that none but *worthy* receivers

do really feed on Christ in the Sacrament, though they eat and drink the elements. According to an article of our Church: "The wicked and such as be void of a lively faith, although they do carnally press with their teeth (as St. Augustine saith) the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ."

Judas was *washed* by our Saviour after the declaration, "If I wash thee not thou hast no part in me." Judas was washed with the other disciples, yet it cannot be supposed, that he had any part in Christ. A plain proof that something was to be done in the mind of the disciples whose feet our Saviour washed, either by themselves or the Holy Spirit of Christ, before the bodily act could be efficacious. This is necessary to observe, lest objectors should argue, as they have argued, the absurdity of supposing wicked men united to Christ by a single and outward act, the act of mere manducation. "It is the Spirit *that quickeneth*," said our Saviour, "the flesh profiteth *nothing*."

Some among the ancients, whose opinions I forbear to cite, because they have been often cited, and my proposed limits do not allow room, seem to have maintained, that the Spirit's operation was on the elements, the creatures of bread and wine. In this, I doubt not, they were mistaken; the Spirit's operation is, I conceive, solely on the recipients; but what they say and held proves that they

believed the Spirit powerfully active in the Euc rist; and they could mean nothing less, in ass ing that the elements were sanctified, than t sanctification was communicated through the ments to the Communicants, which virtually ultimately is the same doctrine which is here m tained.

None, who admit the doctrine of the Spirit's ergy on the human heart, deny that the Spirit's sistance is afforded to man on many accounts, sides his worthy reception of the Eucharist. there is every reason to believe, that it is affor more plentifully, with more comfort and more tainty by an ordinance of Christ himself, purpo instituted to bestow it on faith and repentance, t by any other means. Indeed the Sacrament i it were, a seal to confirm the gifts already recei as well as an instrument of present influences f on high, and an earnest of future salvation. impossible to suppose, but that every spiritual b ing must follow from man's union with Chr that is, from the influence of Christ's Holy Spiri the human heart.

That this is the case, is, I believe, the general nion of pious, humble Christians, taught by the pel, and illuminated by grace, throughout all C tian countries. It is controverted by very comparatively speaking, any where; and these are men who have been misled into a false id

the strength of human reason, and who endeavour, by a proud and superficial philosophy, to explain away all that reason cannot comprehend, in the unsearchable ways of Divine Wisdom.

SECTION IX.

Union with Christ farther considered.

GOD is a Spirit; the soul of man is a spirit, and the perfection of the soul of man, is its union with the Deity, the pure fountain of all that is *good* and *beautiful.*

The Gospel of Christ has shewn how this union is to be effected. A rite is established by the mysterious operation of which, man, duly qualified by faith and repentance, is to be one with Christ and Christ with him. The union may certainly be effected in any other way that God may in his wisdom choose; but he has actually, as appears by the Gospel of St. John, in particular, chosen and appointed, the Eucharistical mode.

There is a natural union with God, and there is an evangelical. The Apostle probably means the natural union, when he says, "He is not far from every one of us; for in Him we live, and move, and have our being."*

* Acts xvii. 27, 28.

But of this union the animal and vegetable world partake with the rational. Man would derive no pre-eminence over the oak of the forest, or the beast of the field, from this union alone; for they as well as he, live, and move, and have their being in God, who gave and sustains all life.

God, therefore, has vouchsafed to his rational creatures an evangelical union, an union accomplished, not by nature, but by grace.

It were profane and blasphemous in man to pretend to such a privilege, if he were not justified in it by the written word of Revelation. We are taught that, so far from presumption, it is our duty to aspire at it; and that by the due use of the means prescribed, we shall not be disappointed.

Sacramental Communion is, without doubt, one of the most certain means of accomplishing this union with the Deity, because it is the means instituted by our Saviour. In compassion to our infirmities, he has condescended to take upon him the form of a man, so that his approach to us might diminish that awful distance between a worm crawling on the earth and the Divinity; a dreadful distance which might have discouraged us from entertaining a thought of partaking in the divine nature. Christ, assuming the nature of man, formed an intermediate link in the vast chain which connects Heaven and earth. Christ permits us in the

Sacrament to be united to this link, by the operation of the Holy Spirit.

Our Saviour, during his assumption of the human nature, prayed thus for men: "That they all may be one, as thou Father art in me, and I in thee, that they may *also be one in us*. That they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one*."—"For we are members of his body †."

But far be it from us to affirm that this union is *essential*, like that of the Trinity; or *personal*, like that of the divine and human nature in Jesus Christ. It is indeed an union, the nature and manner of which is too mysterious to be conceived by man in this mortal state. But it is declared to be real, whatever it is, and to be effected by Sacramental Communion. Thus much is enough for man to know. He believes the Holy Spirit's influence on his heart to be the bond of union with the Deity. He believes this great privilege is given him in the Eucharist, and he accepts it with pious gratitude. "It is the Lord's doing, and is marvellous in our eyes;" but not at all the less credible, because marvellous. Are not the greatest certainties around us marvellous? Is there any thing more marvellous than light streaming from the sun for ever with inconceivable velocity? The

* John xvii. 21. † Rom. vii. 4.

sun, absent at an immeasurable distance, yet ever present in its vivifying effects; and bearing some analogy to what we may conceive of spiritual influence, continually flowing from the Fountain of Grace. "We dwell in him and he in us, because he hath given us of his Spirit*."

What then remains, but that wretched mortals, instead of disputing about words, thankfully avail themselves of the inestimable privilege, allowed them by their Redeemer, and spiritually eat Christ's flesh and drink his blood, and thus become incorporated with him in the mystical union, by which, as St. John says, "We dwell in Christ and Christ in us†."

From this union, unless it should be destroyed by subsequent infidelity or guilt, must arise all the other great blessings of Christianity, *remission of sins*, and eternal felicity. For it cannot be, as already observed, that God should be in union with one who continues an object of his displeasure, and who, at the time of union, is therefore doomed to perdition. The favour of God thus confirmed and never forfeited by voluntary and presumptuous disobedience, must secure every blessing which Christianity was intended to bestow on human nature.

Moral virtue cannot but distinguish the Christian, while this union continues; for moral virtue is

* 1 John iv. 13. † John vi. 56.

certainly necessary to the union. "He that keepeth his commands dwelleth in Christ and Christ in him, and hereby we know that he abideth in us, by the Spirit which he has given us*."—"But he that hath not the Spirit of Christ is none of his†." Now the Spirit of Christ is a Spirit of *Goodness*. The politician therefore need not fear but that Christians, who are truly what they profess, will be the best members of society; for they cannot but follow every thing that is approved by the great Governor of the universe; every thing conducive to the *real* happiness of a community. The doctrine of union with Christ can never encourage licentiousness of manners; for licentiousness would destroy an union with a Being, "who is of purer eyes than to behold iniquity."

It is of infinite consequence that we seek union with God by every mode, and the Eucharist offers the most effectual. "If a man abide not in me," says our Lord, "he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned‡."—"He that hath not the Son of God, hath not life§." Let us beware of sophistical cavils. These words are very emphatic. They must mean something of the highest moment to a Christian; and the meaning is very fairly interpreted, as suggesting the neces-

* 1 John iii. 2. 4. † Romans viii. 9. ‡ John xv. 6.
§ 1 John v. 12.

sity of seeking spiritual food, or union with Christ's glorified body, by a worthy participation of the Lord's Supper.

SECTION X.

The Remission of Sins more particularly considered as a present Benefit, annexed to the Eucharist.

I INFER, that pardon of sins is the consequence, or rather the concomitant of grace, given in and by the Sacrament of the Lord's Supper; because we cannot be in a state of acceptance and non-acceptance with God, at the same time; because we cannot be objects of Divine grace or favour, while we remain exposed to Divine vengeance.

But I will here consider the remission of sins by itself as a particular benefit, bestowed on the worthy Communicant by the Spirit of God in and by the Eucharist.

There is an allowed and very evident analogy between the two Sacraments, Baptism and the Lord's Supper.

Baptism implied ablution of impurity; and even the baptism of St. John seems to have conveyed remission of sins. "John baptised in the Wilderness, and preached the baptism of repentance for the remission of sins*." There can be no doubt but that the baptism of Christ was, in every

* Mark i. 4.

respect, more efficacious than the baptism of his harbinger. Christ himself declares, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*;" and St. Peter said, "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost †."

Baptism conferred pardon of sins committed before admission into the church of Christ; and the Eucharist confers pardon of sins committed afterwards; renewing our first engagements, from time to time, during life.

It was mercifully ordered, that the decays of virtue, which, from the corruption of human nature, might happen after the first sacrament, should be repaired, as occasion required, by the second. Among the benefits of the second was therefore the remission of sins committed after baptism. The Eucharist was designed in consideration of the misery and infirmity of man, as a continual renewal or confirmation of baptism. The obedience of no man, it may be presumed, is perfect after baptism; and therefore to no man does the Eucharist become unnecessary, from the circumstance of having received remission of sins by his baptismal initiation.

It is indeed said, and truly said, that "None can forgive sins but God‡." Neither does the doc-

* John iii. 5. † Acts ii. 38. ‡ Mark ii. 7.

trine that sins are remitted in and by the Sacraments contradict this truth; for it is God who remits sins by the mysterious instrumentality of these holy ordinances: and when the Absolution in the Communion Service is read, it is a pardon delivered to the repenting sinner from the King of kings, by the hands of his servant who ministers at the altar.

But I beg leave to observe, that this remission of sins has only a *retrospective* operation. The sinner may relapse after Communion; and, without repentance, the remission may be retracted, and he may finally fail of obtaining pardon. But I should think, that to the *dying*, complete remission of sins is so far fixed and ascertained by the Eucharist, (since men, in that state, can scarcely be in danger of a *relapse*.) as to afford *them* just cause of consolation, arising from a firm and well-founded, but humble confidence. And surely, it is inconsistent with benevolence, to rob them of this last solace, by labouring (against fair inferences of Scripture, and the general opinion of great and good men in all ages of Christianity,) to convince the unhappy sufferers, that there are no *present* benefits, no present grace, no present remission of sins conferred by *worthily* partaking of the Lord's Supper.

I will add something from the opinion of the Ancients, concerning the remission of sins as a present benefit of the Communion.

That the ancient church considered remission of sins as a present benefit of the Eucharist, seems evident from the practice which prevailed, of admitting those who had incurred its censure to the Lord's Supper, after penance: by partaking of which the criminals were entirely acquitted, not only in the sight of the church, but, as was supposed, of God; for they were immediately admitted to all the privileges of those who had never offended, and considered as cleansed, purified, and in a state of holiness and grace.

Some, indeed, of the ancient writers have not mentioned remission of sins as annexed to the Sacrament; probably, because it was a doctrine of such public notoriety as to render the particular mention of it superfluous, at the early period at which they wrote; when much of the Christian doctrine was certainly known by *Tradition*.

The Clementine Liturgy, the most ancient that remains, supposed to be fourteen hundred years old, and probably formed from earlier Liturgies, contains a prayer, that those who partake of the Communion, may obtain remission of their sins. Several succeeding Liturgies have similar petitions. And it is by no means to be concluded from those that have them not, that the doctrine of eucharistical remission was, at the time these Liturgies were used, unknown or rejected. The fairer conclusion is, that the doctrine was so generally admitted, that

a specification of it was not deemed necessary in the common forms of prayer.

The Reformers appear to have entertained the opinion, that pardon is annexed to the Eucharist. Luther says, the drinking from the sacramental Cup, applies, seals, and confirms to believers, the promise concerning the remission of sins; and Calvin, that it was Christ's design, to hold out his body, under the representation of bread, to be eaten for the remission of sins.

That remission of sins is a present benefit to the worthy partaker, is taught by our church, as is evident from our Homilies and Liturgy. We pray in the Communion Service, "that our sinful bodies may be made clean by his body, and our souls washed by his most precious blood;" again, we pray, "that we, and all thy whole church may obtain remission of sins, beseeching the Divine Majesty not to weigh our sins, but to pardon our offences;"—evidently meaning, in *consequence* of what we have just done, in partaking of the holy Eucharist with faith and repentance.

In the Homilies, we read, "There be but two Sacraments, Baptism and the Supper of the Lord, whereunto is annexed the powers of free forgiveness of sins." In the context, it is implied, that remission of sins is essential to a true Sacramental institution.

Bishop Cleaver expresses himself thus on the subject, with his usual ability:

"It will be granted me, that from the very nature of a feast on a sacrifice, it was a pledge and earnest to the Communicant of all the benefits of the Sacrifice to which it belonged; whence I infer, that the feast on the Sacrifice of the Death of Christ, doth hold out to the faith of a Christian, *all* which that Sacrifice, could we suppose it capable of repetition, would, from time to time, convey to the Communicant.

"To the question, therefore, in which the whole force of the objection to this notion of the Sacrament lies; does it as totally and perfectly acquit from guilt as the Sacrifices under the Law did? or rather, more accurately stated with a view to the necessary conditions;—*Does the Lord's Supper received with faith, convey a total pardon of sins duly repented of?* I answer, *it clearly does;* and that it does from the very nature of the institution; not as an act of atonement or expiation, but as an application of the atonement made by Christ, comprise and convey all the benefits of it.

"These benefits, in the present case, as they influence our happiness in this life, and are means conducive to our happiness in the next, I shall comprise under the leading articles of pardon and sanctification.

"The Lord's Supper, therefore, when duly received, doth convey a *full pardon*, and *totally* acquit from guilt, or the obligation to punishment, so long

as the condition upon which its benefits are declared to rest, subsist in the mind of the Communicant; that is, it leaves the sinner in a state of acceptance with God, so long as he be careful not to forfeit this situation by subsequent instances of misconduct."

I have thus briefly reviewed the momentous doctrine of remission of sins, as a present benefit of the Sacrament, taking into consideration the analogy of Baptism with the Eucharist, and the opinions of the ancients, and of our church, upon it; but I return with satisfaction to the opinion I have already advanced, which is independent of authority, and founded on the firm basis of reason and common sense; namely, *that remission must accompany grace.* I venture to repeat, that in theological language, sanctification implies justification, or, in plain terms, that, as grace is confessedly given in great plenitude in and by the Eucharist, remission of sins must follow; because grace would be incompatible with the retention of guilt, and the consequent continuance of God's displeasure.

SECTION XI.

The Doctrine of Remission of Sins, in and by the Eucharist, not an Encouragement to Vice, but an incitement to Virtue.

[T has been apprehended, with some appearance f reason, that the doctrine of repeated remission f sins, by a repeated participation of the Eucharist, ıay be favourable to perseverance in vice. It cer-ıinly would be so, if it taught men, that by mere-, remembering an historical event, or merely per-ɔrming a formal rite, an act of *implicit* obedience, ıey could be cleared from all past guilt, however, normous, and delivered from all dread of punish-ıent, however well deserved.

But no such doctrine is maintained by any Christian Society, nor by any individual, whose ıind is in the least degree improved by reading, y hearing, and by due reflection.

The Sacrament is no Sacrament to those who re-eive it without repentance, and a firm purpose to ead a new life; a life of holiness which, together ith piety, includes all moral virtue. No man, hough he may eat the bread and drink the wine, an receive the Sacrament, properly speaking, hile he has a secret intention to run into the same ins which he professes to relinquish with abhor-ence; declaring, in the solemn words of the Com-munion Service, "that he earnestly repents of his

they might have strength and spirits to load themselves once more with a new one.

Repeated forgiveness upon repeated repentance, solemnly attested by an act the most binding that can possibly be devised, is perfectly consistent with the character of an all-merciful Deity, and not at all injurious to virtue, if the repentance be sincere; and if it be not, it is no repentance, and will not be indulged with pardon.

Repeated forgiveness upon repeated repentance, appears to me so far from favouring vice, as to be a powerful incitement to virtue.

Does not the prospect of forgiveness on repentance, naturally stimulate the mind to make an effort for the recovery of the peace of innocence, and the credit of virtue, by examining itself carefully, and using effectually the means of grace? Would not wicked men be apt to go on in their wickedness, stifling their consciences, drowning all thought, and adding to their enormities, if they saw no hope of pardon, but thought they could not be in a worse condition, though, already sinking, they should plunge still deeper into the gulph of perdition.

Nothing, I think, can contribute more to making repentance sincere in the man who purposes to communicate, than a full persuasion that, if his repentance is not sincere, the Eucharist, instead of

conveying remission of sins, will aggravate all that is past, add to it the horrid crime of being "guilty of the body and blood of Jesus Christ;" and thus increase the danger and the severity of future condemnation.

After such solemn acts, a man of the least feeling and reflection, instead of growing careless, in consequence of the remission of his past sins, will be particularly attentive to his conduct, lest, on a relapse, he should not have grace to repent; and lest he should be cut off by death, before he can again become a worthy receiver. He will be watchful of his conduct, and take care not to deviate from the paths of virtue, a return to which he found attended with difficulty, requiring very painful efforts, and much self-denying resolution. He must know, that a formal participation of the Sacrament is, in fact, no participation; and that to be a true penitent, especially after presumptuous sins, requires a change of mind, which no rite, hypocritically performed, can produce.

An absolution is indeed pronounced at the Sacramental Table, in the hearing of all Communicants, whether worthy or unworthy; but this and all other absolutions in the Liturgy are, in their nature, conditional. If there be no sincerity of faith and repentance in those who are thus absolved, there is no efficacy in the absolution. Forgiveness is only given to repentance.

But a man of an honest and good heart, who has received the Sacrament worthily, rises, like one who has had a burden taken from his shoulders, pursues his journey, in the path of virtue, with fresh cheerfulness and vigour, and, remembering how painful the burden was, determines never to be encumbered with the like again; and the grace which he has received, strengthens and refreshes his soul, so as to enable him, for the most part, to keep his resolution.

The privileges of the Sacrament, are to be enjoyed only so long, as they are not forfeited by subsequent transgression—"Circumcision verily profiteth," says the Apostle, "if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision." The benefit of the sacrifice itself on the cross, was to be enjoyed only on the same condition. "Yet now hath he reconciled you, in the body of his flesh, through death, to present you holy and unblameable in his sight, *if ye continue* in the faith, and be not moved away from the hope of the Gospel*."

"And, therefore it is," says Bishop Cleaver, "that, in perfect consonance to the whole Gospel dispensation, our church, in her Communion Service, hath taught us to pray, that God for Christ's sake will forgive us *all that is past*, and that *we may*

* Col. v. 22, 23.

ever hereafter serve and please him in newness of life; without which amendment, this pardon will be withdrawn, and leave the sinner in the state of his prior guilt, with the aggravation of having abused additional means of grace; and, therefore, with an increase of condemnation.

"Now, from this representation of the matter, which has nothing in it of subtlety; no consequence can be drawn to the encouragement of vice; whilst it affords a solid and substantial comfort to the penitent. On the contrary, the doctrine is as wholesome as it is obvious: it renders habits of virtue necessary to all, whilst it supplies a mighty incitement to the sinner, "by purging his conscience from dead works, to serve the living God;" and, by removing the weight of his present guilt, enables him cheerfully to "run the race that is set before him," and with confidence, to aim at "the prize of his high calling."

"But in the present eagerness to depreciate the use and efficacy of this rite, it is probable we shall be still asked, of what need at all is a rite, the conditions of which, faith and repentance, are, in a general view, considered as of themselves effectual to procure salvation? Which question I shall answer, by applying it to the other Sacrament; what need is there of baptism? yet the injunction is, "repent and be baptized." One step farther: what need of any external means? Yet the Divine

Wisdom hath found them expedient in every religious dispensation. If the question could be asked by any sober inquirer, I should reply respecting both these Sacraments, that they are necessary external means:

"First, to be the instituted *expressions* before God of our faith and repentance.

"Secondly, to be each as an offering of ourselves, of our souls and bodies, a *pledge to him* of our future obedience.

"Thirdly, to be pledges *to us* of God's acceptance.

"Fourthly, as solemn professions of our agreement in Christ; without which there can be no Church Communion.

"Fifthly, to *remind* us constantly, that all our hopes of pardon and acceptance rest upon the *sacrifice of Christ's death.*"

"And would it not be reasonable to expect, that the religious use of rites of such importance, by their practical influence, might be, by Divine appointment, the means of deriving upon us the blessings of pardon and sanctification, in a degree beyond that annexed to the performance of any positive or moral duty whatever; even if we had not authority from Scripture for this conclusion?"

SECTION XII.

The Clause in the Lord's Prayer, "Give us this Day our daily Bread," has a Reference to the Eucharist; and the Clause, "Forgive us our Trespasses, as we forgive them that trespass against us," a similar Reference; both together include the two great Benefits annexed to the Sacrament, Grace, and the Remission of Sins.

THE depreciators of the Eucharist have maintained, that the prayers, hymns, and thanksgivings contained in our Communion Service, have no real connection with the Sacrament; which, according to them, consists merely of eating the bread, and drinking the wine, in commemoration of our Lord's death and passion. But I hope to make it appear, that our Lord himself appointed a prayer which, though it might be properly used on other occasions, was particularly intended by him for the celebration of the Lord's Supper. If I can prove this point, I think I shall also prove, that our Saviour himself has evidently shewn the nature of the benefits which are annexed to the Sacrament of the Lord's Supper.

The Greek epithet* to *Bread*, in the Lord's Prayer, translated "daily," is a word peculiar to

* Επιουσιος.

the Evangelists; and never found, as Origen observes, either in Greek authors, or in colloquial language. The meaning of it is not yet fixed, to the entire satisfaction of men, who are best able to judge of points like these; but, whatever may be its meaning, it most undoubtedly does not signify "daily." An old translator, not knowing how to render it, inserted at a venture the epithet, daily; and subsequent translators, equally ignorant, continued to use the same word, under the sanction of the first mistake: our Bible and Liturgy retained the error, for the same reason, and the prayer is repeated by millions in a sense, perhaps, never intended by the Divine Author.

Some of the antients, and particularly Jerom, translated the epithet, "supersubstantial*, and superessential," instead of "daily," and it stands to this day so translated, in the Vulgate Bible.

Jerom, commenting on the eleventh verse of the sixth chapter of St. Matthew, in which is contained the petition for bread, says, "I have consulted the Hebrew, and wherever the Septuagint have used περιουσιος, I find סגלה, which Symmachus has rendered εξαιρετον, that is, select, or singularly excellent; therefore, wherever we pray God to give us this singular and excellent bread, (he seems to think περιουσιος, synonymous with επιουσιος,) which

* Qui super omnes substantias est et universas superat creaturas. MARTINII Lexicon.

we do, when we pray for *Artos Epiousis*, (translated daily bread,) we pray for that Bread which he declares himself to be, when he says in St. John, "*I am the living Bread, which came down from Heaven.*"

Athanasius says, in his Treatise on the incarnation, the Holy Ghost elsewhere calls it the Heavenly Bread, saying, "Give us this day our daily Bread" *(Epiousion)*; for he has taught us in this prayer, to ask in the present life for the *Epiousion* Bread; that is, for the *future* Bread, the *Bread* of *Heaven*, the first-fruits or foretaste of which we have in the present life, by partaking of the flesh of our Lord.

Bishop Pearce, remarking on these passages, says, "This sense given to the word *Epiousios* by Athanasius and Jerom, seems to be the more probable, because no other part of this prayer has any relation to a *bodily* want; and this sense of the word comes most naturally after the other petitions."

Ambrosius, in the fifth Book of his treatise on Sacrifices, says, "The Bread spoken of in the Lord's Prayer is the *supersubstantial* Bread; not that bread which passes into the body, but the Bread of Eternal Life, which supports the existence of our souls, and is therefore called in the Greek, *Epiousios*. In another Treatise, (that on

Faith*,) he says, it is called Epiousios, or *super-substantial*, because it supplies an emanation of divine influence on our souls and bodies.

Damascenus says †, that the body of Christ, which is received in the Sacrament, enters (εις την Ουσιαν,) into the very nature and essence of our souls. It is therefore *Epiousios*.

Cyril of Alexandria, says, "that by (*Artos Epiousios*) "daily bread," is to be understood *Christ*, the Spiritual Bread; because we are commanded to pray for nothing carnal, but for every thing divine and spiritual.

Germanus says, as quoted by Suicerus, "The Bread, called in the Lord's Prayer *Epiousios*, is Christ, (Ο ΩΝ ΚΑΙ ΠΡΟΩΝ ΚΑΙ ΜΕΝΩΝ ΕΙΣ ΑΙΩΝΑΣ,) who is existence itself; who existed before the world, and will exist for ever. Theophylact says, "(ΤΟ ΣΩΜΑ ΤΟΥ ΧΡΙΣΤΟΥ ΑΡΤΟΣ ΕΣΤΙΝ ΕΠΙΟΥΣΙΟΣ.) The body of Christ is the *Artos Epiousios*, the Daily Bread in the Lord's Prayer."

Cyprian says, "We call it *our* bread in this prayer, because Christ, as we *Christians* appertain to *his* body, is *our* Bread. We pray, that this Bread may be given us every day, that we who are

* Ambros. de Fide, lib. 37.

† In Epistola ad Zachariam Episcopum.

in Christ, and receive the *Eucharist every day*, as the food necessary to our health, may not be compelled by sin to abstain from communicating, and thus be separated from the body of Christ;" and again, "We pray, that *our* Bread may be daily given us; that is, that Christ may be daily given us." St. Cyprian also says, "There are several great *Sacraments* (mysteries) in the Lord's Prayer;" evidently intimating, that it was not to be understood in its literal sense throughout, but had a sublime signification in those parts which appear to be most familiar.

Tertullian says, "Though we pray, saying, "Give us this day our daily bread," yet this ought to be spiritually understood; because Christ is *our* Bread. By asking daily bread, we ask for continuance in Christ, and never (no not for a day) to be separated from his mystical body."

Augustin, in his Letters to Proba, says much the same things; and they all found their opinion on our Saviour's denominating himself Bread, in the sixth chapter of St. John; so that if bread in that chapter has a reference to the Eucharist, bread, in this prayer, may have the same reference.

Many of the ancients seem to think, that in repeating the fourth clause in the Lord's Prayer, an emphasis should be laid on the word *our*. It signified, as they intimate, our particular bread, as *Christians*, in distinction from common bread; *our* bread,

"ours," as belonging to the mystical body of Christ, and fed by an emanation of his Spirit from Heaven, as the Children of Israel were nourished by manna.

I shall beg leave to translate this part of the petition thus: Give us this day the Bread of Life; or, Give us this day the Bread necessary to our spiritual existence. I need not explain to the learned my reasons for interpreting (επιουσιος) the epithet applied to Bread in the Greek, the Bread of Life, or the Bread necessary to spiritual existence; for I believe every candid scholar will allow, from the etymology of the word, that it admits of that more easily and properly than of any other interpretation.

But why do I add the epithet spiritual? This certainly remains to be accounted for. I have no objection to transferring the epithet to the word Bread, and then the passage will run: Give us, this day our spiritual Bread; but, in its present situation, it conveys the meaning completely. I have only to justify, if I can, such a construction.

Our Saviour frequently uses the word Bread in a figurative sense, for spiritual sustenance. "I *am the Bread of Life.* The Bread that I will give is my flesh; except ye eat of this flesh, ye have no life in you;" that is, *no ousia*, no spiritual existence. Therefore this bread is necessary *(epi ousian)* to your spiritual existence, to the life of your immaterial part.

In general therefore, it may be observed, that the bread prayed for in the Lord's Prayer, is the bread which Christ speaks of, when he says, "I am the Bread of Life;" and signifies that divine influence on the soul of man, which feeds and sustains the Christian life.

In particular, it refers to that bread which was afterwards to be eaten till our Lord's second coming, by the faithful, at the Eucharistical Feast; and which was to constitute the food or aliment of the soul in the Sacrament of the Lord's Supper.

Our Saviour, I have no doubt, appointed this prayer with a particular view to the celebration of the Eucharist, which he soon after instituted; and Christians, guided by tradition from the Apostles, in the earliest times of Christianity, applied the Lord's Prayer, *almost exclusively*, to the Sacrament of the Lord's Supper, which was then received every day.

The Lord's Prayer was, at that time, called the Prayer of the Faithful, (ΕΥΧΗ ΤΩΝ ΠΙΣΤΩΝ,) and by the epithet faithful, was understood those who had received baptism, in contradistinction to the catechumens, who were only in a state of instruction preparatory to it. After the common prayers, and just before the celebration of the Sacrament, the Deacon proclaimed aloud in the church, "Depart hence, all those who are only catechumens, or in a state of preparatory instruction; but all who come under the title of (ΟΙ ΠΙΣΤΟΙ) the faithful,

are to remain; and let us pray to the Lord in peace." Those alone that were thus admitted to the Eucharist, were allowed to say the Lord's Prayer, because *they only* could with propriety pray, in the fourth clause, for *(Artos Epiousios)* the Bread of Life*. The prayer was denominated, from this circumstance, the Prayer of the Faithful. It was confined to their use, and was daily repeated immediately after the consecration of the elements, by all who were assembled to communicate.

It is wonderful, that the word bread, in the Lord's Prayer, has been so generally understood to signify *common* food. It would be quite as reasonable to understand the next, or fifth clause, of *debts* literally, as meaning debts of money, (æs alienum,) as the fourth clause, of bread, (victus,) food or victuals. But all seem to have agreed in rendering (οφειλημαῖα) debts, in the Greek, trespasses and sins; debts to God and not to man. St. Luke indeed *explains* St. Matthew's *debts* by αμαρτιας,

* Non poterant Dominicam Orationem recitare (catechumeni) quia verba petitionis quartæ τον αρτον ημων επιουσιον δος ημιν σημερον *ab omnibus poene de Eucharistia* explicabantur; cujus mysterii, cum nondum potuerint esse participes αμυηῖοι, frustra hanc petitionem recitassent.

Vide Albaspinœi, lib. i. obs. 19. et Suiceri Lex. in voc. *Euche*.

sins; but he retains the original idea of debts, by retaining in the next part of the sentence (ὀφειλονῖι) as we forgive our debtor; and even the word ἁμαρτίας, sins, is ὀφειλημάτα, debts, in the Cambridge manuscript, according to the very learned Dr. Mill.

Perhaps nobody will object to the opinion, that bread in the Gospel stands for the Word of God, the Grace of God, and the doctrines and precepts of our Saviour. But many will be ready to say, that as the Sacrament was not instituted when the Lord's Prayer was prescribed, nothing contained in it can have a reference to a subsequent institution.

That this obvious objection is destitute of force, may be proved by what has already been said in applying the passages of the sixth chapter of St. John to the Eucharist, which was not instituted till a year or two after they were uttered. Our Lord, whose prophetic mind looked forward into futurity, with more ease than we can recal the scenes and events that are past, could have no difficulty in adapting the words of the prayer to the future purposes of a most important, though not yet established, solemnity: a rite, which was to perpetuate the memory of his death and passion, and to be the means of conveying their benefits, in all ages, to his faithful and penitent followers. It may be said, that his disciples could not completely understand the words previous to the institution: but his disciples,

it is acknowledged, *frequently* did not understand him, neither did he intend that they always should, till after his ascension. His disciples had not the gift of prophecy, nor could they understand him, where he says, "The Son of Man shall be delivered unto the Gentiles, and they shall scourge him, and put him to death, and the third day he shall rise again. They understood none of these things, and this saying was hid from them; neither knew they the things which were spoken."

But will any be absurd enough to say, that Christ could not, in these words, allude to his resurrection, because they were spoken before his resurrection?

Again, he says: "What and if ye shall see the Son of Man ascend up whither he was before?" Will any man say he could not refer to his ascension, because he had not yet ascended?

Is it then absurd to suppose, in several passages, where he mentions the bread which was to give life, spiritual life, that he intimates to his disciples the Eucharistical institution, which was not then instituted; but which he intended afterwards to ordain?

To the understanding the bread mentioned in the Lord's Prayer, as referring to the Sacrament, there can be no objection from the circumstance of the institution of the Sacrament having been posterior to the prescription of the prayer. Our Saviour, it appears, alluded to several other things,

in the same way, before they happened, and before they were or could be understood by his disciples; who were the more struck, when, in due time, they were fully disclosed by the event.

"These things *understood* not his disciples at first; but when Jesus was glorified, then remembered they that these things were written of him*."

The other petitions of this prayer are of a spiritual and sublime nature. The harmony of the whole, if I may so express it, requires that this, for *bread*, should also be spiritual and sublime. It is a very sudden transition, from praying that God's "kingdom may come, and his will be done on earth as it is in heaven," immediately to supplicate for daily bread, for the meat that perisheth; especially, as our Saviour says, "Labour not for the meat that perisheth, but for that which endureth unto everlasting life. Take no thought for your life, what ye shall eat, and what ye shall drink; the life is more than meat. Therefore take no thought, saying, what shall we eat, for your Heavenly Father knoweth that ye have need of these things; but seek ye first *the kingdom of God*, and his righteousness, and all these things shall be added to you†."

In conformity to both Scripture and reason, I would alter the translation of the fourth petition in

* John xii. 16. † Matt. vi. 33. Luke xii. 31.

the Lord's Prayer, and read, instead of "Give us this day our daily bread;"—"Give us this day the *Bread of life*," the Bread necessary to our spiritual existence; that is, vouchsafe unto us nourishment to our souls, the influence of the Holy Spirit; without which, though our animal part may vegetate, we are assured by thy Son our Saviour, there is no life in us; none of that life which assimilates us to the Divine, and which, through thy mercy, will conduct us to life eternal. Therefore, we beseech thee to feed us with such food this day, and every day; but more particularly when we come to thy Table, and take the *material* bread in remembrance that Christ died for us, and feed on it in our hearts by faith with thanksgiving.

It appears to me, that this mode of interpretation adds greatly to the sublimity and significancy of the Lord's Prayer; and at the same time, gives us reason to expect the Bread of Life in the instituted rite of the Eucharist; which has been called by divines of the first character, as I have before observed, the Sacrament of Nutrition. The clause means then, in its true sense, as follows, "Oh! leave us not destitute of the Bread that comes down from Heaven, without which, whosoever liveth is dead before thee."

With respect to the next clause in this most interesting prayer: "*And* forgive us our trespasses, as we forgive them that trespass against us," I

know not that divines have considered it as *particularly* referring to the other great benefit annexed to the Holy Communion, the remission of sins; but as it appears, from what has been already advanced in this Section, that the fourth clause, and indeed the whole of the prayer was, with great appearance of reason, appropriated to the Sacrament; I have no hesitation in saying, that this clause must have a *particular* reference to *remission of sins*, as annexed to the worthy reception of the Eucharistical elements. It is placed next to the petition for the Bread of Life, or Grace; and the *juxta-position* and connection by a *copulative conjunction*, induce me to think, that our Saviour meant to combine, in these two clauses, the two great benefits of the Sacrament, *Grace and pardon*. This interpretation of both clauses, appears to me to display a connection, a harmony, a beauty, and an importance in the prayer, adequate to the dignity of its Author.

SECTION XIII.

Farther Considerations on referring the Petition for Bread, in the Lord's Prayer, to the Bread of Life, spoken of in St. John's Sixth Chapter,—that is, to the Bread of the Eucharist, or to Divine Influence.

IN their journey through the wilderness, during forty years, the Jews had been fed from Heaven with *manna:* it was perfectly natural, therefore, that a people, on whom so miraculous a supply must have made a deep and indelible impression, should give the name of Bread from Heaven to all influence and assistance which they believed divine. It is no wonder that our Saviour, addressing a people, whose minds were so strongly impressed with the idea of heavenly food, should call the celestial favours, which he had to bestow on them, by the name of Bread; a figure which, from its familiarity to their minds, almost ceased to be figurative. No wonder he taught them to pray for spiritual or heavenly succours, under the name of Bread, that *manna* which their forefathers received from Heaven, at once nourishing their bodies, and confirming their faith. He condescended to assume the very name himself, and to say, "*I am the Bread of Life.*" To the minds of the Jews, there

could be nothing harsh in this metaphor: it was their perverseness only which led them to understand the term in the gross and literal sense. They could not, without peculiar perverseness or stupidity, misunderstand it in the prayer of our Lord; because it was accompanied with an epithet (rendered from the Hebrew *Epiousios*) which at once shewed that it was to be considered as the food necessary to spiritual existence: *ousia*, whence the epithet is derived, being not the proper word for the life of the body, but the life of the soul.

And this leads me to a farther consideration of the epithet *Epiousios*, which I translate, "necessary for spiritual essence." The word *ousia*, from which it derives its meaning, signifies, *Being*, *Essence*; not temporary life, like that of the body, but pure indissoluble essence; the essence of the soul, and of the Deity, who was accordingly called by the word, from which *ousia* is immediatly derived, Ο ΩΝ—I *am*; that is, *pure essence*, not subject to mortality, but existing from everlasting to everlasting.

The *artos epiousios*, in the Lord's Prayer, means a participation of this Bread of Life, this Divine Essence. According to Anastasius and Cyrillus, ΟΥΣΙΑ *ἐστι πρᾶγμα ἀυθυπαρκτον μη δεομενον ετερου πρὸς την ἑαυτου συστασιν.* *Ousia, Essence, is that which exists from itself, unindebted to any other for its subsistence.* *It is* ΤΟ ΟΝ, *Pure Being.*

But supposing for a moment, which I cannot however believe, that *Epiousios* is derived from ἐπιὼν, it will then signify *future*, that Bread which we are hereafter to taste in Heaven. There seems to be an antithesis between σήμερον, and ἐπιούσιον, which is the only thing in my mind that leads to this interpretation. It may then be translated thus: "Give us *this day* a foretaste of that Bread which is reserved for us in a future." Allowing this to be the true translation, as some learned men have thought, the sense will still be equally favourable to my interpretation of spiritual Bread, or divine Grace: "Give us now on earth that spiritual Bread which in Heaven is to be the food of our souls hereafter." It can scarcely be understood of to-morrow's bread, as some have interpreted it;—for it seems strange to say, give us this day the bread of to-morrow. And, besides, our Saviour has expressly said, "Take no thought for the morrow, neither what ye shall *eat*, nor what ye shall drink; for your Heavenly Father knoweth ye have need of all these things;" and (as must be intended) will mercifully supply them without your importunate solicitude.

If *Epiousios* were properly translated *daily*, in St. Luke, where the prayer is differently worded, the clause would run thus: "Give us daily our daily bread," which would be tautology; but "Give us from day to day that heavenly bread, which is

necessary to sustain the spiritual life bestowed as the peculiar privilege of his religion," is a petition which elevates the mind with sublime devotion; and of a piece with the whole form of supplication.

This spiritual food, there is no doubt, is every day given to them who ask it with faith, and true penitence. "If ye," says our Saviour, "being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." And he himself has taught us to *ask* our Father, our *Heavenly* Father, for the Holy Spirit in the form prescribed, under the figurative appellation of Bread. But it is probable, that larger portions of grace are bestowed, in a rite of his own institution, when worthily performed, than by prayer alone.

He has instituted and ordained a holy mystery, as a pledge of his love; in which, while we receive the created food and refreshment, bread and wine, according to his institution, in remembrance of his death and passion, we become partakers of his most blessed body and blood, that is, his Divine nature, emanating into our very souls, by the Holy Spirit, and feeding them, as they may require, from time to time, new strength and refreshment. We there receive the *artos Epiousios*, the Bread of Life.

The Oriental people, it is well known, expressed their religious ideas by strong figures, originally

borrowed, perhaps, from hieroglyphics. The words bread, body, flesh, and blood, used for spiritual sustenance, or improvement of the soul in divine virtue, did not sound uncouth to them, because they were used to similar modes of expression, not only in their sacrifices, but in the general style of Oriental poetry. Happy they who are not offended with these, or any other difficulties which, previous to due examination, may appear to attend the divine doctrines of our Redeemer; but which vanish, on consideration of ancient times, places, manners, and institutions. Happy they, who, with pious simplicity, ask and receive, whether in the common communications of grace, or the more particular ones at the Eucharist, "abundance of the Bread of Life, and the meat that perisheth not." They shall grow, with such aliment, "unto a perfect man, unto the measure of the stature of the fulness of Christ*."

* Ephes. iv. 13.

SECTION XIV.

The Expressions of Body and Blood, as used by our Saviour, in the Institution of this Ordinance, not harsh and uncouth Figures.

IF the Lord's Supper be a *feast after a sacrifice*, as I think it is proved to be, the expressions of eating the body and drinking the blood of our Saviour, that is, of the *victim sacrificed*, are not only significant in a high degree, but elegant, and in every respect, the most eligible that could have been used, because the most proper.

Whatever figure conveys the true idea of the speaker, in the liveliest manner possible, so as to paint an *image* on the hearer's mind, and to effect what Quintilian calls an *Enargeia*, is an elegance. This beautiful figure of rhetoric, renders what is addressed to the ears an object of mental vision. It represents things so much to the life, that they seem to be going on before the eyes, and not merely described by language. It forms a vivid picture on the *retina* of the mind, if I may use the expression; and not only delineates the object more clearly, but causes it to be more easily remembered. Things sensible, are often not only the best, but the only means of explaining, in a lively manner, things intellectual.

It is one of the most admired kinds of the *Enargeia*, not to describe a thing fully and circumstantially, but to select one or two of the most striking parts, which at once give the reader or hearer a strong and *clear impression* of the whole. Brevity adds to vivacity; one of the chief beauties of all eloquence.

"Take, eat, this is my body.—This is my blood; drink ye all of it."

Though these words have in modern times, sounded strangely in the ears of some, yet they were perfectly intelligible to those who heard them, and conveyed the speaker's mind with singular force. Those who heard them, expressed no surprise at them. They knew, that they referred to a feast after a sacrifice; and this was an emphatic mode of ordering it to consist of the elements of bread and wine, in the place of the *victim*, which, in this case, could not for a moment be supposed, in a literal sense, to constitute the holy repast. The idea of cannibalism would have been shocking to the feelings of humanity, and cannot, even now, be contemplated but with abhorrence. Those who were present, saw real bread and real wine in the Institutor's hand; they took them without surprise, when told that they were his body and his blood; because they knew he meant to establish a sacrificial feast in analogy to their passover; in which the paschal lamb was actually eaten by those who were to receive the benefits of the sacrifice.

I will, with due humility, attempt to explain the terms to modern apprehensions, in a liberal paraphrase.

"You and your forefathers, as well as the Gentile world, have been for ages sacrificing animals, as your most solemn act of devotion, with a view of partaking of benefits from the propitiated Deity, by sharing in the sacrificial feast, which the victim supplied; all these sacrifices were types and adumbrations of the *grand sacrifice*, to be offered up for all mankind, to-morrow, by the oblation of myself on the cross.

"In this instance, for obvious reasons, I celebrate the sacrificial feast with you *before* the sacrifice. I celebrate it with you in person, in order to give you my example and my command, in what manner you, and all that follow me, are to celebrate it after my death on the cross; after my oblation of myself, when all sacrifices shall cease, and nothing shall remain but the *feast on the sacrifice*, in which all who partake worthily, shall be partakers of the benefits of the sacrifice once made for you and for all.

"But in this feast which I now institute, there can be no real *blood*, no *real flesh*, as was the case when you partook of the slaughtered animal in the former typical sacrifices; for the victim, in the present case, is not one of the animals, but myself,

whose body will shortly ascend to Heaven, and be come glorified.

"I therefore ordain a feast, emblematical of my body and blood. I appoint the two great supplies of strength and nourishment, bread and wine, to stand in the place of the sacrificed victim; but they duly received, shall produce the same benefits to you as you would have expected in your former sacrifices, when you actually fed on a real lamb, the offered victim; and I call them, because in *virtue* they are the same, my body and my blood. Do not suppose a moment, that this is not to all intents and purposes a sacrificial feast on the sacrifice of myself; but take this bread, for given thus, it is, and shall be, in *effect*, my body; drink this wine, and it shall prove to you, in its mysterious benefits, the real blood of the victim, that is, of myself, to be offered up to-morrow, on the cross as on an altar. The bread and wine are still but created things, emblems only and symbols, yet by my ordinance they shall constitute, till my second coming, the feast on this last great sacrifice, and convey the benefits of it to all faithful and penitent partakers."

Thus understood, there appears the greatest propriety in the words, "Ye shall eat my body and drink my blood." No mode of expression could have been so forcible, none so immediately adapted to point out their reference to an actual sacrifice.

If he had said, you shall eat bread and drink wine after I am departed, in remembrance of your Friend and Benefactor, the duty indeed had been indispensable, and would have formed a pleasing exercise of gratitude. But we might have done the same for any friend and benefactor, with no other benefit than the consciousness of grateful behaviour, and the pleasure of dwelling on the goodness of the departed. But by the words, body and blood, we have the idea of a *Sacrifice* for sinners; of the Supreme Being propitiated; of atonement made; and all the benefits of Christ's precious blood shedding, emphatically pointed out, "to our great and endless comfort."

To a people among whom sacrifices were familiar, the terms of eating the body of the victim, could not be repellent. The Jews, indeed, abstained from blood; but the institution of the Eucharist was not to be confined to the Jews, but extended to all people who should call on the name of Jesus.

SECTION XV.

Of the true Knowledge of Christ attained in worthily receiving the Sacrament, by the unlearned and well-disposed Christian.

THERE were two trees in Paradise, the tree of knowledge and the tree of life; and if there were

two such trees in the present age, many of the sons of Adam, like himself, would be most anxiously, engaged in shaking the boughs of the tree of knowledge, while, thus occupied, they would wholly neglect the tree of life.

It is, indeed, a great misfortune, that many teachers are trained to the profession of divinity, not so much by an early study of the Scriptures, or by devotional exercises; not so much by the Evangelists and Apostles, as by the Rule of Three and Practice, by Euclid's Elements and Maclaurin's Algebra, by mathematics and metaphysics; as if religion, which alone they are to profess for life, were matter of science, whereas it is matter of faith entirely; and science, or certain knowledge, is different in its very nature from faith, which can exist only when science, or certain knowledge, is unattainable.—Faith is no longer faith the moment it becomes science.

It is to be attributed to the early intellectual habits of some among the students in theology, who receive holy orders without having had time to attend closely to any thing but mathematics, that they are willing to assent to nothing but what is nearly demonstrable, and explain away every thing mysterious or irreconcileable to their pre-conceived notions of truth and rectitude. This tendency might lead directly to Socinianism or Infidelity, were it

not checked by a desire not to be thrown out of the secular benefits annexed to an established religion.

Mathematics, and all the recondite sciences, are useful and honourable attainments; but they do not teach Jesus Christ.

"It may be hazardous," says Bishop Horne, "to assign the causes of error upon speculation. It is well known, that most of our enlightened reasoners, who take the highest liberties with the faith of a Trinity in unity, have been bred in those schools where the sciences, which are conversant about *quantities*, claim a superior, if not an exclusive excellence. In their place they are excellent, and give absolute certainty; but in religion, being out of place, they must of course turn into vain deceit. Let us, therefore, most humbly wish it to be well considered by those whom it may concern, that mathematicians, merely as such, have, in religion, no pre-eminence above other men; that mathematical analogies are not transferable to morality, theology, politics, nor to any science which is conversant only with the *qualities* of things."

Because this topic is tender, and seldom fails to irritate a very irritable sort of men, those who pride themselves on their high philosophical and mathematical improvements, I must beg leave not to speak in my own words on this occasion, but in those of an author whom the mathematical theolo-

gians cannot but honour :—the author of the Intel lectual System.

" I wish," says Dr. Cudworth, " while we tal of light, and dispute about truth, we could wal more as children of the light.

" There are many large volumes and discourse written concerning Christ ; thousands of controver sies discussed ; infinite *problems* determined con cerning his divinity, humanity, union of both to gether, and what not ? So that our book-Christian that have all their religion in writings and paper think they are now completely furnished with a kinds of knowledge concerning Christ ; and whe they see all their leaves lying about them, the think they have a goodly stock of knowledge an truth ; as if religion were nothing but a book-craf a mere paper-skill.

" Many of the learned, if they can but *wrangl* and dispute about Christ, imagine themselves to b grown great proficients in the school of Christ.

" The greatest part of the world, whether learn ed or unlearned, think that there is no need of purg ing and purifying of their hearts for the righ knowledge of Christ and his Gospel ; but thoug their lives be never so wicked, their hearts ne ver so foul within, yet they may know Christ suffi ciently out of their treatises and discourses out of their mere systems and bodies of divinity,— which I deny not to be useful in a subordinat

way; although our Saviour prescribeth his disciples another method to come to the right knowledge of divine truths, by doing of God's will:—"he that will do my Father's will (saith he) shall know of the doctrine whether it be of God." He is a true Christian indeed, not he that is only book-taught, but he that is God-taught; "he that hath an unction from the Holy One, (as our Apostle calleth it) that teacheth him all things; he that hath the Spirit of Christ within him, that searcheth out the deep things of God: for as no man knoweth the things of a man save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God."

"Ink and paper can never make us Christians; can never beget a new nature, a living principle in us; can never form Christ, or any true notion of spiritual things in our hearts. The Gospel, that new law which Christ delivered to the world, is not merely a letter without us, but a quickening spirit within us. Cold theorems and maxims, dry and jejune disputes, lean syllogistical reasonings, could never yet of themselves beget the least glimpse of true heavenly light, the least sap of saving knowledge in any heart. All this is but the groping of the poor dark spirit of man after truth, to find it out with his own endeavours, and feel it with his own cold and benumbed hands. Words and syllables, which are but dead things, cannot possibly

convey the living notions of heavenly truths to us. The secret mysteries of a divine life; of a new nature; of Christ formed in our hearts, they cannot be written or spoken;—language and expression cannot reach them;—neither can they ever be truly understood, except the soul itself be kindled from within, and awakened into the life of them. A painter that would draw a rose, though he may flourish some likeness of it in figure and colour, yet he can never paint the scent and fragrancy; or, if he would draw a flame, he cannot put a constant heat into his colours; he cannot make his pencil drop a sound, as the echo in the epigram mocks at him:—*si vis similem pingere, pinge sonum.* All the skill of cunning artizans and mechanics cannot put a principle of life into a statue of their own making. Neither are we able to inclose in words and letters, the life, soul, and essence of any spiritual truths, and, as it were, to incorporate it in them.

"Some philosophers have determined that ἀρετὴ is not διδακτὸν: *virtue cannot be taught* by any certain rules or precepts. Men and books may propound some directions to us, that may set us in such a way of life and practice, as in which we shall at last find it within ourselves, and be experimentally acquainted with it; but they cannot teach it us like a mechanic art or trade. No surely, there is a spirit in man; and the inspiration of the Almighty giveth this understanding. But we shall not meet

with this spirit anywhere but in the way of obedience: the knowledge of Christ, and the keeping of his commandments, must always go together, and be mutual causes of one another."

Again, he says: "The first Adam, as the Scripture tells us, brought in a real defilement, which, like a noisome leprosy hath overspread all mankind; and, therefore, the second Adam must really convey such an immortal seed of grace into the hearts of true believers, as may prevail still more and more in them, till it have at last quite wrought out that poison of the serpent.

"Christ, that was nothing but Divinity dwelling in a tabernacle of flesh, and God himself immediately acting a human nature, came into the world to kindle here that *divine* life amongst men, which is certainly dearer to God than any thing else whatsoever in the world; and to propagate this celestial fire from one heart still unto another, until the end of the world. Neither is he, or was he, ever absent from this spark of his Divinity kindled amongst men, wheresoever it be, though he seem bodily to be withdrawn from us. He is the standing, constant, inexhausted fountain of this Divine Light and Heat, that still toucheth every soul that is enlivened by it with out-stretched ray, and freely lends his beams, and disperseth his influence to all, from the beginning of the world to the end of it. "*We all receive of his fulness, grace for grace;*" as

the planets in the heavens light their candles at t
sun's flame. For though his body be withdra
from us, yet by the lively and *virtual conduct*
his Spirit, he is always kindling, chearing, quicke
ing, warning, and enlivening hearts. Nay, th
Divine Life begun and kindled in any heart, wher
soever it be, *is something of God in the flesh ;* an
in a sober and qualified sense, *Divinity incarnate*

" Holiness is something of God, wherever he i
it is an efflux from him, that always hangs up
him and lives in him : as the sun-beams, thou
they gild this lower world, and spread their gold
wings over us, yet they are not so much here whe
they shine, as in the sun whence they flow :—ho
ness is the life of God, which he cannot but fe
and maintain wheresoever it is*."

* See Discourse on 1 John, chap. ii. ver. 3. 4. b
R. Cudworth, D. D. preached before the House
Commons at Westminster, 1647.

The reputation of Dr. Cudworth is great, not on
in this country, but among all the learned in Europ
The uncouthness of his language, and the quaintne
of his thoughts will not, it is hoped, disgust the delic
cy of readers unaccustomed to the writings of our o
divines : I think I am doing service to the cause whi
I am defending, whenever I can bring their arms i
to the field ; though, it must be confessed, that th
have sometimes contracted rust from the effects
time. But gold and diamonds, though long buri

The true knowledge of Christ is then to be obtained by holiness; that effluence divine into the hearts of men, which makes them little lower than the angels; pure in their thoughts, benevolent in their sentiments, without guile in their words and actions, loving and amiable. Grace alone can effect this high improvement of human nature. Artifice may assume the appearance of Christian virtues: human accomplishments may imitate them; but it is grace only that gives the reality.

But the Sacrament of the Lord's Supper, is the instituted mode of conferring grace in peculiar abundance. To know Christ aright, it is necessary to taste him in the emblematical representation of his essence. It is not necessary to discuss with mathematical nicety and metaphysical subtilty those holy mysteries, which are as far above human intellect as the Deity who ordained them is above human nature.

We may read or compose volumes on commemorative rites, fœderal rites, positive rites; we may explain away every thing that is apparently difficult, and make the Gospel bend to our own wishes

in the earth, lose nothing of their intrinsic value by a little incrustation. It is a pitiable fastidiousness which loaths truth, religious truth, especially, because it is presented to the mind in quaint thoughts, and in diction rather obsolete.

or preconceptions; and, after all, know less of Christ, I mean as to saving knowledge, than even the unlearned Christian, who, with firm faith and with lively gratitude, unoffended by the difficulties of a mystery, receives Christ; that is, receives the Holy Spirit, who applies to him the benefits procured by Christ, while he partakes the elements in the Eucharistical Communion. The cavilling disputant in theology makes the Sacrament an insignificant, lifeless ceremony; while every worthy receiver, learned or unlearned, feels it conferring on him the invaluable benefits of pardon and sanctification. The *antisuperstitions* of the presuming philosopher are quite as ridiculous and much more mischievous than the superstitions of the well meaning but unlearned devotee.

"When thou comest," says the celebrated Dr. Donne, "to this seal of thy peace, the Sacrament, pray that God will give thee that light that may direct and establish thee in fundamental things; that is, the light of faith to see that the body and blood of Christ are applied to thee in that action; but for the manner how* the body and blood of Christ is there, wait his leisure. If he have not yet manifested that to thee, grieve not at that; wonder not at that; press not for that: let us exercise our faith only here, and leave our disputations in the school."

* Profuisse deprehendas, quomodo profuerunt non deprehendes. SENECA.

Precisely, with such a disposition as Dr. Donne recommends, the multitude of Christians, who are yet untainted with infidel principles, come to the Sacrament; and as they are hungry, there is every reason to believe that they are filled with good things; while, it is to be feared, the rich, those who abound in their own sense and knowledge, are sent empty away.

SECTION XVI.

The Love of Christ to Man, of Man to Christ, and of Man to Man, strikingly exhibited in the Eucharist duly celebrated.

THE name Eucharist, signifies the expression of gratitude, always a pleasing office, and more especially delightful when shewn to the God who is love itself, and multiplies his benefits in proportion as they are gratefully acknowledged. This holy feast after the Sacrifice, the great Sacrifice once made, as a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world, is a luxurious banquet for the soul, in which all its most refined appetites are completely gratified.

It was commanded in the law of Moses, "Thou shalt rejoice in thy feasts before the Lord*;" and

* Deut. xvi. 11.

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surely, if the Jews had cause to rejoice at their paschal feast, in memory of their deliverance from the house of bondage, their state of slavery in Egypt, Christians must feel delight in commemorating the mercy of God in sending the Son of his Love, out of his bosom, to redeem them from the chains of sin and death. St. Luke, in the Acts, gives us a pleasing account of the behaviour of the first Christians in celebrating the Lord's Supper:—"And they, continuing with one accord in the Temple, and breaking bread in the house*, (in the place of their religious assemblies,) did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people †." Consistently with the idea of joy being the predominant sentiment at the Eucharist, we are taught in our Communion office to break out in the following words with rapture: "With angels and archangels, and with all the company of Heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most high." And again: "We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God, the Father Almighty."

* So it should be translated † Acts ii. 16.

These words are expressions of the warmest feelings of love, gratitude, and adoration. They who repeat them without such feelings are so far guilty of hypocrisy; to avoid which, it is necessary to raise the mind to a high degree of ardour or fervency; a purpose rendered difficult, if not impossible to be accomplished by the chilling doctrines of those who undervalue the holy rite. We must endeavour to feel, with due force, the love of Christ towards us; and love will produce love. We are commemorating the greatest instance of love that possibly could exist:—"Greater love hath no man than this, that a man lay down his life for his friend:"—but we, as sinners, were enemies,—"And God commendeth his love towards us, in that, while we were yet sinners, Christ died for us*." Such words should not be carelessly repeated, but laid to heart, after long and serious consideration of their full force and significancy. How great would have been our wretchedness if he had not shewn us this love? but as he has shewn it, we have reason to believe that he will continue it; and with himself freely give us all things—an exalted state of bliss and perfection, in a future and glorified existence.

Thus the worthy communicant experiences, in the Eucharist, the truth of St. John's declaration:

* Rom. v. 8.

"God is love; and he that dwelleth in love eth in God, and God in him*." He has a p tion of the happiness of heaven: for in what c happiness consist, if not in a holy joy, in a l love, gratified with the society and favour supreme excellence which the soul delights congenial to its original unpolluted nature.

Man is so constituted, that unles he is im by some affection, he becomes inactive and l though his understanding at the same time b vinced of the propriety of strenuous exertion. spur of inclination is necessary to religious a as moral, social, civil, or political activity. pride, avarice, and voluptuousness, which fi streets, our emporiums, our theatres, with bustle of business and alacrity of motion. A refined affection than these, devotional love, n our churches and crowd our tables of Sacra Communion; and it is right to excite an ard this kind, to counteract the ardours which the and its vanities never fail to kindle.

Accordingly our Saviour, intimately acqu with human nature, has comprehended the w his religion in the affection of love. He nothing of scholastic refinement or academic ology: love is the beginning, the middle, a end of his philanthropic code. To the lawye

* 1 John iv. 8.

asked him which was the great commandment in the law, he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself."

The Eucharist indispensably requires, and greatly increases this love, both to God and man; for it unites the hearts of all who communicate in the closest bond of amity. Our Lord, in an affectionate discourse, when near his death, and at the very time of instituting the Sacrament, says, "This is my commandment, that ye love one another, as I have loved you: a new commandment I give you, that ye love one another, even as I have loved you, that ye also love one another." The *Communion of the body and blood of Christ* unites the Communicants or receivers into one body. The Apostle expressly says,—"For we, being many, are one bread and one body, for we are all partakers of that one bread." He who comes to the table with a heart full of envy, hatred, and malice, may indeed eat the bread and drink the wine with others, but he does not communicate with either God or man.

But the blessed Sacrament, worthily received, reconciles man to God, and man to man. Considered in its just light, it is a feast of love, and contributes to happiness in this life, while it tends to secure it in a better. The disposition is soften-

ed by it, and the Christian comes from the Com munion Table into society with a heart filled wit those kind and friendly sentiments which, mor than any thing else, sweeten the intercourse of hu man life.

SECTION XVII.

The ancient Liturgies, *still extant, prove that th primitive Christians, who were probably instruct ed by uninterrupted* Tradition *from the Apostle considered the Eucharist, with respect to the* Be nefits *annexed to it, in the same Light as that i which it is represented throughout this Treatis*

IN acquiring a just idea of the primitive doctrine concerning the Eucharist, particular regard shoul be paid to the prayers in the ancient Communio Service, or Liturgies of the Greek, the Latin, an the Oriental Churches. Those prayers certainl contain the opinions of very early ages; which, i is not at all unreasonable to conclude, were hande down to them by tradition from the Apostles.

We have still extant, Liturgies under the name of St. James, St. Mark, St. Chrysostom, St. Basil, o Nestorius, Severus, and others; all of early ages but the most ancient is the Clementine. This, how ever, is not thought prior to the fifth century; l

mean in the order and form in which it now stands; for there is reason to believe that some of the prayers in it were handed down partly by memory and partly by writing, from the age of the Apostles, and perhaps from St. Clement.

Liturgies, or forms of prayer used at the Sacrament by congregations of Christians, ten, twelve, or fourteen hundred years ago, are not only great curiosities, but certainly convey the ideas which the early Christians entertained on points of doctrine.

In the Clementine Liturgy, about fourteen hundred years old, the bishop officiating at the Eucharist, says: "Send down thy Holy Spirit, that all who shall partake of this bread, the body of thy Christ, and this cup, the blood of thy Christ, may be confirmed in godliness; may receive *remission* of their sins, may be delivered from the Devil and his wiles, may be *filled* with the *Holy Ghost*, may be made worthy of thy Christ, and obtain *Everlasting Life*."

In the Liturgy attributed to St. James, are these words: "Send down, O Lord, thy most Holy Spirit upon us, that all who are partakers of this bread and this cup, may obtain *remission of their sins*, and *eternal Life*, and be sanctified in soul and body."

In St. Mark's Liturgy, it is thus written: "We pray and beseech thee, O thou gracious Lover of Mankind, send down from thy high and glorious habitation, the very Paraclete, the Spirit of Truth,

the Lord and giver of Life, who is every where present. Send upon us and these loaves and these cups, this thy Holy Spirit, that they may be to us, and to all that partake of them, for faith, for sobriety, for healing, for temperance, for sanctification, for the renewing of soul and body and spirit, for communication of the blessing of eternal life and incorruption, for the glorifying of thy holy name, and for the *remission of sins.*"

The Liturgy of St. Basil, as used in the Alexandrian Church: "We sinners, and thy unworthy servants, pray and beseech thee, O Gracious Lord, the Lover of Mankind, and we worship thee, that through thy good pleasure, thy Holy Spirit may come upon us thy servants, and upon these thy gifts here set before thee, and make them the Holy of Holies; and make this bread to become the body of our Lord God and Saviour, Jesus Christ, for the *remission of sins*, and eternal life to those that partake of it; and this cup, the precious blood of the New Testament of our Lord God and Saviour Jesus Christ, for remission of sins and eternal life to those that partake of it."

The Ethiopic Liturgy: "Send thy Holy Spirit and Power upon this bread and this cup, and grant that they may be to all that receive them for sanctification and fullness of the Holy Ghost."

The Ethiopic Liturgy contains also the following prayer: "O Lord, who sittest upon the Che-

ruling, and beholdest thy people and thine inheritance, bless thy servants and thy handmaids, and their children, and give to every one who cometh to partake of thy wonderful table with a pure conscience, *remission of sins*, together with the *Holy Spirit*, for the salvation of soul and body, and the obtaining the inheritance of the kingdom of heaven, through the grace and favour of thy only-begotten Son."

In another place of St. Basil: "O Sovereign Lord, Father of Mercies and God of all Comforts, bless, sanctify, keep, defend, conform, turn from every evil, and lead to every good work, those who have bowed their heads to thee; and vouchsafe that without condemnation they may partake of these immaculate and life-giving mysteries, for the *remission of sins* and *communication of the Holy Spirit*."

The Liturgy of Nestorius: "O Lord, may the grace of thy Holy Spirit come and dwell and rest upon this oblation, that the participation of these holy mysteries may be to all that receive them for eternal life, for resurrection from the dead, and for expiation of bodies and souls, and for eternal salvation."

The Liturgy of Severus: "Send upon us thy Spirit, the Paraclete: may he descend upon us and upon these oblations set before thee, and sanctify them, that this bread may be made the life-giving

body, the body of our Lord God and Saviour Jesus Christ, for the remission of sins and eternal life, to those that partake of it; and may he make the mixture that is in this cup, the blood of the New-Testament, the life-giving blood of the Lord God and King of all, Jesus Christ, for the *remission of sins*, and eternal life, to those that receive them."

I will not add to the number of citations, as these are sufficient to shew the sense of antiquity, respecting the benefits annexed to the Eucharist. All the antient Liturgies, by whomsoever composed, or compiled, concur in proving that *pardon and sanctification* were the advantages expected from worthy communion. On this point there was a general consent of all Christian churches, however they might differ in matters less essential.

SECTION XVIII.

Of the Opinion that the positive Duties or Rites of Christianity may be neglected, without incurring Blame, by those who observe the Moral Duties.

THE social duties of Man to Man, appear to be considered by many as the sum and substance of Christianity. Such duties as the reception of the Eucharist are called *positive*, and mentioned with contempt in comparison with moral duties. "I

may surely be excused from forms and ceremonies," says the self-complacent moral philosopher, "while I take care to possess and practise the essentials of virtue, while I pay my debts, do no harm to my body, and add my mite, when I think proper, to the contributions raised in support of public and approved charities. I am a Christian; for I was baptised in my infancy, and my parents were such before me; but, with respect to mysterious doctrines or ordinances, I shall not trouble myself with what I do not understand, but be content with acting a just, beneficent, and honourable part in the society in which I was placed by Fortune. The Sacrament of the Lord's Supper I number among positive and formal duties, if it is to be numbered among duties at all, and consider it as inferior in value to the virtues which I daily practise in the common intercourse of life. I leave it therefore to zealots, to enthusiasts, and to formalists, and maintain that I may be a good Christian without it."

On this soliloquy I have only to observe, that whoever utters it may be a scholar of Socrates or Epictetus, but not of Jesus Christ. For, whatever moral virtues we may possess, *He* expressly declares, "Except we eat the flesh of the Son of Man and drink his blood, we have no life in us;" that is, unless we partake the benefits of the grand sacrifice on the cross, by partaking of the feast upon it, insti-

tuted by Christ himself, we have no spiritual life, no assistance of the Holy Ghost, no exemption from death eternal. What will this boasted morality do to supply that without which, our Saviour says, we can have no spiritual life? Is the self-pleasing moralist sure that his virtues are sound and sincere? The heart is deceitful, and may flatter him, as it has many, with a complacency not founded on merit but on pride:

I would say to him, "Add divinity to pure morality, and you will animate a beautiful body with the warmth and vigour of life; divest it of divinity, separate it from all connection with the will of God, and you leave it a specious form, indeed, but comparatively lifeless and insubstantial. Divinity, like the sun in the world of nature, cherishes a vital principle of the soul, promotes its growth, and raises it to full maturity."

The gospel teaches morality; all the discourses o those who preach the Gospel inculcate morality; every doctrine of our religion is connected with morality; but it is a morality strengthened and sublimed by divinity.

Morality, independent of divinity, considers man as related only to man; but man is related to God as a stream to its fountain; and his most important duties originate from that relation.

Morality, independent of divinity, seems to view man as an inhabitant of this world only; but the Sa-

craments, as Dr. Waterland observes, "raise the mind higher, even to God the Father, the Son, and the Holy Ghost, to angels and archangels, and the whole host of heaven, tending to produce dispositions proper for living in conjunction or union with that blessed society. So that, with respect at least to the life to come, the Sacraments have the advantage over other duties called moral, forming the mind to higher views and being more perfective of man's nature. In secular, or worldly duties, secularity or worldly-mindedness is apt to creep in too much, and it is not very easy always in performing them, to keep the heart and mind intent upon God, or to perform them upon a purely religious principle. But in the devout observance of the Sacraments, the mind is lifted up from earthly things, and is more abstracted from the world; on which account these duties are preferable, as forming in us dispositions proper for a heavenly state."

Lukewarm and disputatious men still argue against the value and importance of positive duties; that is, duties, of divine appointment; duties instituted by revelation only, and such as would not have been suggested to the human mind by reason undirected.

Such are Baptism and the Eucharist. These are *rites*, and peculiar to Christianity. All modes of religion had their ceremonies. Human nature required them as memorials, and as excitements of

evotion. Our Saviour, knowing human nature y his divine intuition, and likewise by his assumption of it, complied with its feelings, expectations, and prepossessions. But in the place of the numerous ceremonies of Heathenism, burdensome in themselves, and apt to turn the attention from the business of devotion, rather than promote it, he established but two, both strongly *significant*; Baptism, of cleansing from pollution by water, and the Eucharist, of expiation by a sacrificed victim. The minds of men, in every part of the world, were prepared for the reception of such rites by previous notions, habits, and forms of worship.

When thus instituted, who without presumption can say, that they are not of universal obligation; or, that they are inferior in value and importance to moral duties?

The Christian who depreciates the Sacraments, because they are positive, or instituted rites, depreciates obedience to the Sovereign Ruler of the Universe. Let him beware lest, instead of serving the cause of morality, which he professes to honour, he should weaken the ties of all moral obligation; for he who treats obedience to an expres command of God, as a duty which may be slighte in any instance, will, I should think, be very apt disregard his duty to man, when the neglect is co sistent with worldly interest, and with tempo impunity.

Positive duties have a tendency to bind all other duties upon us more closely; because they recognize a living Supreme Governor, while the moral duties, according to some among the modern philosophers, originate from reason and nature, without the immediate interference of the Deity. Morality becomes a flexible rule to many, when it is left unfixed by a divine sanction. That sanction is acknowledged by all who acknowledge the obligation of instituted rites in revealed religion.

Both positive and moral duties must be held in high esteem by every sincere and consistent Christian. Both must be observed with a conscientious punctuality. The observation of the moral will not excuse the neglect of the positive. If a preference must be given (which is certainly not required in practice, though it may be admitted in argument,) it is certainly due to positive duties, because they are expressly commanded, and not merely connected by reasoning on the fitness of things, as it is called, or propriety. Let us suppose a superior, possessing power and right, issuing a positive command to an inferior; will that inferior be justly excused, if, exercising his own judgment, he does something which he *thinks* more useful, or laudable, and neglects the performance of the duty *commanded:* suppose a subject, a son, a soldier thus acting towards his king, his parent, his commander; would he be judged excusable for his disobedience,

in consideration of some voluntary exertion substituted by himself in the place of the positive order?

To the Christian, the Sacraments must appear positively commanded; and will disobedience to the command be compensated by prudential and virtuous manners in the common conduct of life? on the contrary, will not such disobedience vitiate a course of behaviour, in other respects, as far as men can see, pure and good? We must not form our conduct solely with a view to the world's approbation, but the approbation of the Deity; and the Deity, it is probable, must be particularly offended with disobedience to a direct order. To be capable of disobeying God, when the command is clear, argues a mind very little inclined to morality in the ordinary transactions of human intercourse.

But it is unjust to affirm, that the Sacrament is merely a positive duty, unconnected with morality. It requires great virtues, faith, hope, charity, and humility, for its worthy reception. It requires a frame of mind favourable to every virtue which improves and embellishes society. It cannot be received without an abhorrence of every injurious quality, and a disposition to every thing laudable. The worthy reception of it is not merely a means of virtue, but a virtue in itself of the highest order. Wranglers may dispute on the comparative value of positive and moral duties; but the man who is a worthy Communicant, will act in such a manner as

to leave his goodness and virtue in social life, a matter which admits of no controversy.

For the sake, however, of those who puzzle themselves with the intricacies of disputation concerning positive and moral duties, instead of acting from the sentiments of a good and simple heart, I will add a passage from Dr. Waterland; from which it will appear that the obligation to positive duties is as strong as to moral:

"If," says he, "God's command in moral duties constitute duty and virtue, then, of consequence, God's command in matters of a positive nature constitutes duty and virtue also; and, therefore, our obedience in either case, resolves into the same principle, and has the same common ground of obligation. God's reasons for commanding may be different; but our reasons for obeying are the same. Reasons of the law are one thing: and reasons of the obligation are another. A law should not want its reasons; but yet it is the law, and not those reasons, that creates the obligation; for the law would oblige, though we knew nothing of the reasons on which it is founded. Positive duties, therefore, and moral are alike obligatory, as enjoined by the same authority and enforced by the same sanctions. Both proceed from the same infinite Goodness, and both lead to the same infinite happiness; which is sufficient to infer equal obligation, when other circumstances are equal. Moral du-

ties arise from the will or command of God, founded on the *known* and *standing* reason of things; positive duties, from the will or command of God, founded on *occasional* reasons, known perhaps to God alone. In moral laws we see the reasons *first*, and by these we come at the knowledge of the law; which method of investigation has probably occasioned the mistake of supposing the reasons obligatory antecedently to the law, though they are proofs only, that there is and must be a law suitable; in positive laws we know the laws first, and afterwards the reasons, so far as we at all know them; and so no body suspects an obligation prior to the laws."

Therefore, (to proceed with the same excellent man's sentiments, if not exactly in his words,) let religion and morality go hand in hand. Let not faith be opposed to morality, nor morality to faith. Let not moral duties be extolled to the neglect of positive; nor positive to the neglect of moral. Let God be loved in the first place; and men for God's sake, as God has ordained. Let the Christian Sacraments be held in due esteem as divine ordinances, and as the springs of the *spiritual life* productive of moral virtues and perfective of them. Lastly, let all extremes be avoided, and the true medium fixed between enthusiasm and superstition on one hand, and irreligion or prophaneness on the other; so that all may terminate in glory to God and good-will to man.

SECTION XIX.

The Preservation of Solemnity in external Worship, the observation of ritual Ordinances, and even of indifferent Ceremonies, conducive, in a high Degree, to the salutary Purposes of Religion.

THE majority of mankind are so constituted, as to render it difficult to teach them spiritual things without sensible images. It is not, indeed, desirable, that any nation should consist entirely of Philosophers; the plough, the loom, the mill, the hammer, the ax, the waggon and the ship, would stand still, if all men were capable of, and addicted to refined contemplation. But those who are employed in the mechanical works of agriculture and merchandize, are no less interested in religious doctrines, as far as they are effective of salvation, than the professors of an university. To the multitude, it is highly useful, or rather necessary, that there should be public buildings appropriated to divine service, and rites and ceremonies established in them; with objects palpable to their senses, actions strikingly expressive, even decorous vestments, differing a little from those in common use, and every thing else that can fix the attention to the *main business*; to the officers of devotion and the lessons of instruction. Indeed, whatever intellec-

tual pride may suggest, all men, however improved are susceptible of great and desirable effects from the external ceremonies of religion. It has pleased Providence to make the avenues to the soul lead through the organs of sensation.

Those who dissent from the established Church, however far they have thought proper to recede from the vanity of Roman catholic ceremony, yet retain some solemnities in their external modes of worship, calculated to inspire a religious reverence. Their ministers wear black garments; they have edifices set apart for worship, and several of them administer the sacrament of the Lord's Supper with great solemnity. The Quakers, who recede in these points the farthest from us, meet in places appropriated, and yet retain a very remarkable distinction of dress at all times, and add something to it, I believe, when the female instructress delivers her admonitions to the congregation. But if this were not the case, their exception would not contravene the decisions of a great majority of mankind in favour of ceremonies, in all ages and in every climate.—It is the voice of Nature that approves them; and revelation has not prohibited but encouraged them, especially by the examples recorded in the Old Testament. I hope, therefore, that no man will think himself a promoter of religion, and benefactor of society, by divesting the rites of the Christian religion, which remain among the re-

formed, of their power to excite awe and prepare the mind for spiritual improvement. Whoever employs his reasoning faculties and his learning to such a purpose, displays his want of philosophy, no less than the coldness of his devotional sentiments. A caviller of antiquity maintained, that a *grove* consecrated to religious worship, and inspiring by its gloomy grandeur and religious awe, was nothing more than a plantation of fine timber*. Every man of common sense knew, as well as he, that it was but a wood; but he knew also that, by an association of ideas, a grove as well as a piece of architecture, may constitute in effect a temple, and inspire the mind with sentiments favourable to devotion.

There never can be many, in the myriads that form the mass of human beings on the terraqueous globe, who will not be affected by associating religious ideas with material forms, properly adapted to the purpose; but the attempt to prevent such an affection is mischievous as far as it is successful. It robs the mind of a great and pure pleasure, and has a tendency to produce *indifference*. It seems paradoxical, but, I believe, experience will prove, that a man may reason himself not only out of all his comforts, all his virtues, all his religion, but out of common sense.

* *Lucum* Ligna HOR.

Heavenly things are so far above all human languages, that it is necessary to attempt a supply of the defect by allusive imagery, by hieroglyphical figures, by ritual performances, by the elements of bread, of wine, and water, in the Sacraments. Nor can I think the man entitled to the renown of peculiar sagacity, who, with much self-applause, sits down to inform the world that bread used in the rite is but grain: wine, but the juice of the grape; and water, only particles of matter so formed as to yield and change their places on the slightest motion.

These *signs* are the language of our Religion, who does not express herself by sounds only, differing in their meaning in different nations of the earth, but by Elements which, rightly used, are significant to all men, and form an universal language. Let us revere the signs for the sake of the things signified, which are so transcendent in their nature, as to exceed all power of words formed by human articulation. It may not be improper to advert in this place, to the well-known circumstance, that signs were the favourite modes of expressing ideas or thoughts in the Oriental countries, whence our religion derived its origin. Information by actions and images was not in those regions confined to religious topics, but was a familiar mode of common conversation, and almost general in political transactions. Neither has the mode of speaking by

signs and actions ceased in this age. Did not the inhabitants of the islands in the Pacific Ocean hold out branches, when they intended to signify their peaceful intentions to their European visitors, approaching in tremendous floating castles to their unprotected shore? The branches spoke and were understood, while their language would have wanted an interpreter, who could not have been procured; and would have been comparatively slow and feeble in expressing the *general* wish for peace and amity.

Symbols, emblems, tropes, allegories, fables, expressive actions; all these are used, and must of necessity be used, on some occasions to supply the defect of language. Their use in the Sacrament is in every respect highly proper. They have *spoken* with effect to millions of the human race, who received solace from them, in the pilgrimage of life, and who, in consequence of them, laid themselves down at its close, to sleep in peace.

SECTION XX.

The Necessity and Propriety of Preparation for the Sacrament; with a few Suggestions on the Means.

THE necessity of preparation for the Sacrament is evident from the nature of the case, even if

Scripture did not point it out, which is far from being true, in the opinion of the best, wisest, and most learned divines that have adorned this country. "He that leads a good life," says Dr. Stanhope, "is never unprepared to receive the Sacrament." This is assented to, if by a good life is meant a *Christian* life; a life of obedience to the precepts, and of faith in the doctrines of Christianity. But are not the best of Christians subject to lapses from infirmity? Is not the weakness of human nature such as to require continual efforts to preserve it from degeneracy? Has not the experience of mankind evinced, that those who cease to be progressive in ascending the hill of Virtue, soon become retrograde?

The benefits sought in the Eucharist, are grace or the favour of God, and pardon. These benefits there is every reason to think, will not be bestowed on the impenitent; and it cannot be said of any man that he needs no repentance. The general habits of his life may be virtuous, yet, if he considers attentively his sins of omission, as well as commission, he will find that he has much to regret in the course of a conduct which, comparatively speaking, may be called good and exemplary.

But what shall we say of the *multitude* of all ranks, constantly engaged in pleasurable pursuits or in anxious, heart-corroding quest of gain and advancement in life? Are they the persons, how

ever *reputable* they may be, of whom Dr. Stanhope speaks, when he says, "he that leads a good life is never unprepared to receive the Sacrament." Supposing them to preserve their integrity amidst conflicting passions and interests, and in the haunts of pleasure, where the sinews of virtue are always in danger of being relaxed, yet experience will justify the assertion, that they seldom have time or inclination to attend seriously to the duties and doctrines of the Christian religion. Are men, however good their credit in the world, to come with minds heated with worldly contests, with envy, with rivalry, with voluptuous affections, to the Altar? Surely, before such persons venture to receive the Sacrament, preparation is absolutely necessary. The reason of the thing determines, that preparation is necessary for the majority of mankind, even if Scripture had been silent on the subject; and the most respectable divines had left the point undecided.

Of the *propriety* of preparing for the reception of the Sacrament, none but men of perverse minds will entertain a doubt; though divines of great character have imprudently denied its *necessity*.

The *first* time of receiving, requires *peculiar* attention to the duty of preparation. Care must be taken to understand the nature of the rite, to have a due sense of the benefits annexed to it, and a full conviction of its importance. And can a person

who has never read or thought of the Sacrament, till the moment when it is administered, be supposed to possess this knowledge, and to have this sense ? Is he not likely, if he come unprepared, to err either on the side of carelessness or of superstition ? His life and conversation may be good, and so far all is well ; but he will require *knowledge* or *information* on the meaning and end of the Communion. The most adventurous among those who degrade the Sacrament, will not assert that instruction is improper previous to the first reception of the Sacrament. It is now more than ever proper, that the Communicant may be prevented from supposing that he is commemorating an historical event only, by a positive insignificant rite, unattended with any appropriate advantage.

But after the understanding is prepared by a competent knowledge of the nature and end of the Sacrament, preparation of the *heart* will be proper, not only at the first time, but at all times of communion. A devout frame or disposition of mind must be formed proper for the solemn occasion, suitable to an act of worship, extraordinary in its nature, and intended to produce effects still more extraordinary.

Prayer and reflection are evidently the proper modes of raising the devotional sentiments to a due degree of height and ardour ; " Happy is that soul," says Bishop Taylor, " which comes to these

springs of salvation, as the hart to the water-brooks, panting and thirsting, longing and passionate, weary of sin and hating vanity, and reaching out the heart and hands to Christ."

The different modes of producing and increasing the happy dispositions which render the sacramental feast an object of desire and delight, must vary according to the different attainments, ages, moral conduct, and other circumstances, of different persons. Books of devotion, such as "Companions to the Altar," and "Week's Preparations," may not be necessary for learned professors of divinity, or persons of good education and religious habits; but they may be very serviceable to the husbandman from his plough, the weaver from his loom, the mariner from his cabin, the wife from her cradle, for all the industrious tribe, who are making themselves useful to the community, while they are labouring for a morsel of food, and have little leisure, but on the Sabbath-day, for attending to the Bread of Life. The best advice that can be given to such persons is, that they apply to their Minister to point out the proper book for the occasion, and to give them instruction himself in private, as it is to be concluded he does in the pulpit. The superior orders will generally be well able to find out proper books for themselves, if they are seriously desirous of information.

SECTION XXI.

The Obligation to Frequency of Communion considered.

WITH respect to frequency or infrequency of communion, the dictates of every man's heart, supposing him well-disposed and competently informed, afford the best direction. "The law of the Church must be his least measure; the custom of the parish where he resides his usual measure; the spirit of devotion his certain measure; but he who neglects it habitually, does, by implication, say that the Holy Sacrament is contemptible*."

The obligation to *frequency* of Communion will appear from a due consideration of the design and end of the institution. It is intended to procure an *union with the God of our salvation;* and that union procures as a necessary, consequent, or concomitant effect, sanctification and pardon. We are baptized but once, but we are to communicate, without limitation to the number of times, while life continues.

"By Baptism we are united to the mystical body of Christ, which is, his Church; and since Church-membership is not only an outward, but a public rather than a private thing, *one single* administra-

* Bishop Taylor.

tion of such rite is sufficient to make that union lasting*."

"But by the Sacrament of the Lord's Supper we are united, as members, to the *spiritual* body of Christ, that is, his *grace*. This is an inward union, and lasts no longer than the right dispositions of the heart and affections shall continue; and this, by reason of our *corrupt nature*, and perpetual *commerce* with an evil world, being *always impairing*, it has always occasion to be strengthened and renewed. This is the office of the Holy Spirit; whose gracious influence more peculiarly sanctifies that holy season, the season of communion. Hence the use and necessity of frequent communion, intimated in the words of the institution, "Do this in remembrance of me," which imply the *continuing to receive his benefaction*, which is conveyed to us, from time to time, and "as often as we shew forth the Lord's death till he come." So true is the account given of this sacred rite in the articles of our Church: "That the Sacrament of the Lord's Supper is not only a badge or token of a Christian man's profession, but rather a certain and sure witness and effectual sign of *grace*, and God's goodwill towards us; by which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our faith in him†."

* Bishop Warburton. † Article XXV.

This Sacrament, being then a Sacrament of spiritual nutrition, is to be *repeated* so long as we continue in this sublunary state and subject to spiritual infirmity, disease, and famine. Spiritual death must be the consequence, in such a state, if we refuse sustenance.

If, indeed, any man be confident, that the grace which he received at his last celebration of the Eucharist is not impaired, and that he has not committed sin, since the forgiveness he then obtained, he may, perhaps, have reason to think the repetition of the Sacrament is to him not absolutely necessary. But who can possess such confidence without presumption? If we say that we have no sin, and feel no decay of grace, while we continue in a corrupt world, and carry in our bosoms a natural propensity to error and to vice, we probably deceive ourselves, or wish to deceive others by hypocrisy. "A man, one would think, cannot too often commemorate our Lord and his passion, nor too often return him devout thanks and praises; nor too often repeat his resolutions of amendment; nor too often renew his solemn engagements; nor too often receive pardon of sins, and fresh succours of divine grace*."

But prudence and discretion have a proper place here, as well as in every thing in which human be-

* Waterland.

ings are concerned. We must be careful not so to familiarize the rite by frequency, as to lose all reverence for it, by performing it unprepared, with a mind engaged in the occupations of the world, and little attentive to the importance of the solemnity. "Divines of all ages of the Church, except in the first, and part of the second century, seem inclined to abate of frequency rather than of the strictness of preparation or qualification*." The want of preparation is the only allowable impediment to frequency of communion; but this is an impediment which every man, unless under very peculiar circumstances, may remove.

Strictness of examination is required, yet this is not to be pleaded as an excuse, "either for a *total*, a *frequent*, or a *long* neglect of it. A man may say, that he comes not to the table, because he is not prepared, and so far he assigns a good reason; but if he should be farther asked, why he is not prepared, he can only make some trifling insufficient excuse, or remain speechless."

When we consider the frailty of man, and the brevity of life, it must be deemed presumption ever to continue long unprepared for the sacrament; because, at the same time, we must be unprepared to die. If we keep our minds in a constant state of preparation, it will certainly be right to communi-

* Waterland.

cate, not only at all the great Festivals c Church, but whenever opportunity offers, a reasonable cause urges us to postpone it. P rules cannot be given; neither would they b lowed.

One admonition, however, of universal i tance may be offered; which is, that though respect to frequency of communion, much is the discretion of the Church, and much to th vate judgment of individual Christians; ye omission must never be the effect of *contem* even of *negligence*. It must arise from una ble or reasonable impediments.

SECTION XXII.

Of administering the Sacrament to the Sick Dying.

THAT *present* remission of sins is annex the Sacrament has, I hope, been already pr It is the doctrine of our own Church, and of church which has received the Apostle's an Nicene Creeds. It was the doctrine of the p tive churches, even of the churches over whi Paul presided; it is the express language of S ture; St. Paul and his converts actually did o

present pardon; it is implied in the notion of justification; it is supposed in the daily use of the Lord's Prayer; it is expressly the annexed benefit of *one* Sacrament, *thus* to wash for the present remission of sins; and therefore, if in the *other*, we drink *blood shed for the remission of sins*, we do in that also receive this same benefit*.

Taking it now therefore for granted, that remission of sins is annexed to the Sacrament, I venture to affirm that, when it is administered in order to afford comfort and hope to the sick and dying, the *Penitent* participants are not deceived, and the rite is applied with peculiar propriety. They want spiritual as well as bodily comfort; and nothing, they themselves declare, can give it them, but the Sacrament. They trust in this holy rite, when they can trust in nothing else; and shall a cavilling theologist, in opposition to the Church, whose authority he has bound himself to obey, and in opposition to Scripture, on which the Church has founded its authority, refuse this last solace to the poor sufferer who implores it? Forbid it Christian charity and common humanity!

"But it is objected," says Bishop Cleaver, "that the Lord's Supper, *thus understood*, may, if

* These points are proved to the satisfaction of candid minds in the Three Sermons on the Lord's Supper, preached by Bishop Cleaver at Oxford.

administered on a death bed, deceive the communicant, and encourage by-standers to *defer* their repentance, in hopes of cancelling all accounts of sin, by one single act of devotion. It may be so; but this *abuse* is no way chargeable on the doctrine itself. If the sick be not really penitent, so far as may appear to human judgment, they are to blame, who in such circumstances administer the Sacrament. If the case be doubtful, the propriety of it will be doubtful; or, if the communicant be in a *disposition* only to repent, the delay of this rite should be the measure first suggested; or, if in *extreme* cases it be administered, the hopes of pardon should be held out in proportion to the apparent penitence; and, in truth, where the feeble promise of amendment is offered only in circumstances, which too probably may preclude the means of fulfilling that promise, the value of every religious pledge will be at least but suspicious; and it belongs to an omniscient Judge only to appreciate that to which he alone can apportion the just degree of retribution. But these and many other cases of discretion must be settled by the doctrine itself, well considered, *not the doctrine made to yield to the abuses*, which may occasionally creep into the practice of this or any other Church."

As this matter is of great importance and very delicate, I have thought it right to support my opinions by those of a learned prelate, who appears

to have studied the subject with great attention, and has written upon it with great ability.

But I have no reluctance in declaring it my full conviction, that when a poor dying mortal, humbly and heartily desires to receive the Holy Sacrament, the minister may administer it without scruple or strictness of examination, (which time and circumstances will hardly admit,) and if he is in error, he will be pardoned by the God of mercy. How must it aggravate the sufferings of a sick and dying man, stretched on the bed of pain, and distressed in mind, to be told, on his expressing his earnest desire of the Sacrament, that he is not fit for it, and that it cannot be administered to him! To the minister's discretion it must be left to converse with the sufferer in such manner, and on such topics, as circumstances may indicate and allow; and if, after all proper explanations, the sufferer continues to desire the Eucharist, I should think it a want of Christian charity to refuse it. A mistake of this kind, committed through tenderness and compassion, though it may be severely censured at the tribunal of *human criticism*, will be viewed with indulgence at the throne of supreme wisdom and mercy.

Be it ever remembered, that in extreme cases, like that which I now suppose, "the hopes of pardon are to be held out in proportion to the apparent penitence;" so says the judicious prelate above cited; but he does not say, nor will any man of a feel-

ing heart say, that in such extreme cases, the Sacrament is to be refused to the sick and dying when they eagerly desire it. Far from the bed of affliction, sickness, and death, be such wretched comforters, such *severe* and *austere* priests, as would deny the *last* consolation of human misery, when earnestly requested by an agonizing fellow creature.

SECTION XXIII.

The small Number of Persons, comparatively speaking, who receive the Sacrament throughout a Country professing Christianity.

IF the Sacrament of the Lord's Supper, as the Church asserts, "be generally necessary to salvation," and so many most important benefits, as I hope has been proved, be annexed to it in this life, how greatly is it to be lamented, that few in comparison, ever think of receiving it. Select any great and populous parish in the kingdom, and you will perhaps find, that scarcely one in ten among the inhabitants, has done that which the Church declares "to be generally necessary to salvation." The poor and laborious are certainly no less interested in communicating at the Altar Table, than persons in the middle and higher classes; yet a very great majority of the poor and laborious are

bound to neglect it entirely, and to resign their breath without having once tasted, what is called in Scripture, the Bread of Life.

To a mind which duly reflects, this consideration cannot but be painful. It must operate in exciting the endeavours of all who have opportunities to recommend the performance of this duty to every individual, from the peer to the peasant, and the beggar. It should be the frequent subject of animated addresses from the pulpit; of affectionate instructions in the family, and of friendly converse in the cottage.

The old Canons of the Church are very strict in requiring a general attendance on this holy rite. They declare all persons who come to Church, and join in the prayers, and yet turn their backs on the Eucharist, excommunicate. That such severity should be revived, is not desirable. Many might be compelled by it to attend with minds unprepared, and in a state which might render them unworthy. Example and persuasion are the modes to be now adopted. Instruction in the nature, end, design, and benefits, must be first given with patient perseverance. Little tracts should be distributed; but caution should be used, lest those books, which, by explaining away the mystery and benefits, render the Sacrament a mere nullity, should insinuate themselves; and least the imitators of Hoadley should find their way into the cot-

tage, instead of Bishop Wilson. The pulpit is certainly the proper place for instructing the poor; but unfortunately the *very* poor, those who are ashamed of their ragged and squalid appearance, seldom enter the church. Yet of such was Lazarus and other *paupers*, recorded in the Gospel, to whom the compassionate Jesus shewed particular attention. Tracts very short and very plain should be placed in their hands; and though many of them cannot read, yet they usually find somebody who can and will read to them, especially since the establishment of Sunday Schools. It is something to turn their minds to the subject. They are pleased with the attention and solicitude of their superiors in their favour; and are often converted by this circumstance alone, from the error of their ways, from drunkenness and idleness, to industry and frugality. I know nothing more that can be done, except, indeed, the zeal of well disposed persons should lead them to make domiciliary visits to the poor, in order to enlighten their minds in things which so much belong unto their peace. Such would be a god-like office; and they who undertake it, must not be offended by the scoffs and ridicule of worldly-minded and infidel by-standers. I believe there are some among the despised religionists, who, animated with sincere piety, perform such offices as these, and are succesful. No liberal and truly Christian mind will despise men who

do so much good, and, in consequence of it, suffer so much evil, as the contempt and reproach of their acquaintance. To go about doing good, and to be reviled and persecuted for it, we should remember, was the lot of him who was our *Great Exemplar*.

But it must not be supposed that the neglect of the Sacrament is confined to the poor. The man of business, the man of pleasure, and the man of ambition, seem to take little notice of it; whether from thoughtlessness, from contempt, or from the multitude of their occupations, is not easy to determine. All that can be said respecting such persons is, that the churches are open, and they are invited to enter and receive instruction; that treatises are written and offered to their perusal; and that if they will not enter the one nor read the other, on themselves only must fall the evil consequence. In the day of pain, sickness, or some other adversity, they may learn to feel their want of spiritual consolation. In the day of health and wealth, they are too apt to be under the influence of pride, which renders the heart obdurate, and the ear deaf to admonition.

The persons above spoken of, whether rich or poor, are spoken of as what they profess to be—Christians. Sceptics, infidels, and many modern rationalists, are a numerous tribe, who, on *principle*, neglect the Eucharist. Argument has little effect on them, for they are enthusiasts in their way, en-

thusiasts in the school of sophistry. The school of adversity may, perhaps, afford them at some period of their lives a better lesson. The grace of God may find entrance into their hearts when softened by affliction. The Sacrament may then be sought with an avidity equal to their present indifference.

However that may be, it is certain that Christians cannot live consistently with their profession, without participation of the Lord's Supper; and no less certain, that the greater number do not participate. This phenomenon in religion will justify this attempt of mine, and call for the active exertions of all who wish to be faithful ministers of the Gospel.

Every minister of a parish may assure himself, that an addition to the number of Communicants, is one of the most certain proofs of an increase of piety among his parishoners, and of his success in the discharge of his ministerial office. When the religious principle is strong, it will lead men to delight in the feast of piety and charity: but when such a banquet is offered in vain, it is an infallible indication of a lost or vitiated appetite.

SECTION XXIV.

Of the Church, as distinguished from the World; and the Expediency of preserving our Connection with it by Sacramental Communion.

IT seems probable that few, in comparison, have given themselves the trouble to form a true idea of the *Catholic Church*; though it is absolutely necessary, not only that its nature should be rightly understood, but that every man who professes himself a Christian, should become an incorporated member of it.

According to the plain deductions from Scripture, mankind are divided into two distinct tribes; those who belong to the kingdom of Christ, and those who belong to the world. The kingdom of Christ is the Catholic Church; but here it must be observed, that the Church comprehends all true believers in Christ in every part of Christendom, laity as well as clergy, however distinguished by different names, or subdivided into national, or other less numerous sects or societies. It is the Catholic Church that is meant, when it is contra-distinguished from the world; it is that grand society which is united to Jesus Christ, as the limbs to the head of the body.

The word *Ecclesia* (the Greek for Church) originally signifies an *evocation*, or a *calling out*. It

imports, therefore, that they who are in the Church are called out of a wicked and unbelieving world, and admitted into a society, of which Jesus Christ is the head. The English word *Church*(κυριακη, Kyriac, Kirk, or Church) signifies a house or society appropriated to the Lord (κυριω ;) a portion of mankind devoted to, and accepted by, the Author of our holy religion. It is obvious to all but the illiterate, that the word Church, when applied to a building, where a part of the people thus separated, meet for the purposes of worship, is a popular term, and has deviated, like many other words from its original and proper signification.

All human beings must belong to one or other of these classes; they must be members of the Church or of the world ; the world, I mean, in a Scriptural sense. If they believe in Christianity, they must acknowledge the condition of those who are not of the Church, but of the world, to be truly deplorable. If a limb be cut off from a living body, it must die inevitably.

It should be the endeavour then of every serious man, to make haste to escape from a situation in which it is dangerous to continue ; and to be incorporated with those who are in the way of peace and security. As Christ is the head of the Church, so an evil spirit is represented in Scripture to be the Prince of the World : the one is the Captain of Salvation : the other, often under the disguise of an

angel of light, a Tempter to sin, misery, and everlasting perdition. The sheep that are in the fold, are under the protection of the good Shepherd; but those who stray become the victims of famine, or the ravenous Wolf, "who goeth about seeking whom he may destroy."

This distinction between the Church and the world, is of prime importance, as it is Scriptural.

"I am well assured," says an ingenious Author of an Essay on the Church, "that if this subject of the Church, now so much neglected and almost forgotten, should come to be better considered; there would be more true piety and more peace, more of those virtues which will be required in Heaven, and which must therefore be first learned upon earth.

"Some think they can make their *own* Church, and so despise the word of God, and fall into infidelity. Others think they can make their own Church, or even be a Church unto themselves; and so they fall into the delusions of enthusiasm, or the uncharitableness of schism. But as there is nothing to enlighten the minds of men in the doctrines of salvation, but the word of God, so is there nothing that can unite their hearts and affections, but the Church of God:—"Ye are one bread and one body," saith the Apostle; "one body by partaking of one bread, and that can only be in the same communion.

"There are two societies of which we are members; of the world, by our natural birth; of the Church, by our spiritual birth in Baptism. When we are admitted into the Christian covenant, we *renounce* this world as a *wicked* world, and become members of the Church, which is called the Holy Church. Both these societies are influential on those who belong to them; the one corrupts, the other sanctifies: therefore, it is of the last importance to mankind to consider and understand the difference between them.

"The world is composed of men lost by the fall; disposed to all manner of evil; ignorant of the way of peace; at enmity with God, and with one another; delighting themselves in the pride of appearance, and the vanity of distinction.

"The Scripture says, "*the whole world lieth in wickedness.*" What human philosophy says of this description we are not to regard: if it is the description which stands in the Holy Scriptures, we are not to consider what men may say of it.

"Such is the world, and such are we all, so far as we are members of it: God therefore, of his infinite mercy, takes us out of this wicked society, and translates us into another. He delivers us from the power of darkness, and translates us into the kingdom of his dear Son; and *without* this *translation*, we are inevitably *lost*.

"This society is a *body*, of which the *Holy Spirit is the life*; and this life being communicated to those who are taken into the Church, they are thereby made partakers of an holy life, which is elsewhere called, the life of God; from which life they are alienated who are out of this society."

The existence of this society no Christian can consistently deny, who repeats with sincerity the Creed of the Apostles; for he says, "I believe in the Holy Ghost, and the holy Catholic Church;" and as it appears necessary to salvation, that every man should be a member of the Church, the only question of importance remaining is, how we shall secure a continuance in the Church, after being admitted into it unconsciously in our earliest infancy?

"Within the *notion* of the Church are comprehended," says Bishop Pearson, "good and bad, being both *externally* called, and both professing the same faith. For the kingdom of Heaven is like unto a field, in which wheat and tares grow together till the harvest;"—"like unto a net that was cast into the sea and gathered of every kind;"—"like unto a floor, in which is laid up both wheat and chaff;"—"like unto a marriage-feast, in which some have on the wedding-garment, and some have not;"—it is the ark of Noah, in which were preserved beasts clean and unclean. This is that great house in which there are not only vessels of gold and silver, but also of wood and earth, and

some to honour and some to dishonour. There are many called, of all which the Church consisteth; but there are few chosen, of those which are called, and thereby within the Church."

Our first great business is to be among the few which will be chosen. The breach of the vow in Baptism may perhaps exclude us; and who has not been guilty of such an infraction? What remains then, but the Sacrament of the Lord's Supper, which is peculiarly calculated to unite us to the Head of the Church; and to all the members by Communion? It is not safe to neglect this offered means of preserving ourselves, during life, in the holy society, in the kingdom of Heaven, of which Jesus Christ is the Lord or Governor. We read, that the "Lord added to the Church daily such as should be saved. There is no other name given under Heaven among men whereby they must be saved, but the name of Jesus Christ:" and the benefit of his name cannot be given but to those in his kingdom; that is, in his church. As none were saved in the deluge, but such as were within the ark of Noah, "so none," says Bishop Pearson, "shall ever escape the eternal wrath of God, which belong not to the Church of God. This is the congregation of those persons here on earth, who shall hereafter meet in Heaven."

The Communion of Saints, which in the Creed we profess to believe, and so often and solemnly re-

peat; or the Communion of good men, accepted members of the Church of Christ, is best promoted by Eucharistical Communion, or the Sacrament of the Lord's Supper. In that holy rite, we have a mystical union with Christ; "and," as the same great prelate observes, "the spiritual conjunction of the members to the Head, is the true foundation of the Communion which one member hath with another; all the members living and increasing by the same influence which they receive from him."

In the transcendant polity of the *kingdom* of Christ, the Sacrament forms not only the bond of allegiance to the *King*; but of love, amity, and confederation among all the *subjects*, thus united in peace with each other, as well as in obedience to their Prince, by the law of love.

"If we walk in the light, as God is in the light, we have fellowship one with another*." When Christ sent St. Paul to the Gentiles, it was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in Christ †." Those who are *not* of the Catholic Church of Christ are *still Gentiles*: St. Paul, by his preaching, has not opened their eyes; they are

* 1 John i. 6, 7. † Acts xxvi. 18.

not, " turned from darkness to light, nor from the power of Satan unto God." Consequently, they have not received forgiveness of sins, but have voluntarily renounced the inheritance which they might have possessed, had they become adopted children of Christ by union with *him* and Communion with the *Church*.

SECTION XXV.

The Idea erroneous, that the Maintenance of the Dignity of the Catholic Church, and the Rites of Christianity, is unfavourable to Civil Liberty.

GOOD order, subordination, tranquillity, justice, and mercy, are the legitimate and lovely children of true Religion. It is a most unfortunate mistake, and a most unjust calumny to think and affirm, that the Catholic Church of Christ is hostile to the common rights of human nature.

Has any system of polity ever existed in the world, which honored the poorest and lowest ranks in society, as it is honoured by the Christian Religion? In the Kingdom of Christ, which is the Church, *man is respected as man*, exclusively of all regard to the external circumstances of rank, riches, honours, or station. All human beings in it are

considered as one family, the offspring of one parent, and all cherished with maternal affection. The nursing-mother seems to say to the world, in the pathetic language and beautiful imagery of our Saviour, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not."

I should *love* the religion of Christ, even as a heathen philosopher and philanthropist, for its beneficent effects on the human race. It is the guide of youth, the support of age, the repose of the weary, the refuge of the miserable. It arrests the hand of the oppressor, by appalling his conscience; or if haply the oppressor should prevail, it teaches the oppressed to look with confidence to a deliverer, *mighty to save.*

Rome was free; yet slavery was permitted there, and slaves treated with singular inhumanity. We read in history, that when sick, they were often turned out of doors to take their chance, or sent in mockery to an island in the Tiber, to be cured by the god Æsculapius. By the Roman laws, a slave could not give evidence without the torture; and if a master were killed in his own house, all the slaves, however numerous, were put to death, though their innocence were manifest. But the Christian Emperors made laws in favour of this unfortunate set of men, and their chains were at length broken asunder by the prevalence of Christianity.

Slavery might, perhaps, be revived in Eur
it were compatible with this philanthropic re
There are persons living without religious re
who seem, from the unfeeling insolence of th
haviour to their inferiors, sufficiently willin
hereditary slavery should be again establishe
Christianity has banished it, and nothing bu
turn to barbarous ignorance, and a total ap
from Christianity can ever restore it.

Before the introduction of Christianity,
were often exposed to destruction by their lil
parents as soon as born, and the practice s
deemed infamous; men were *compelled* t
with wild beasts, and to murder each other
entertainment of a theatre; and the amuseme
not condemned as cruel or tyrannical, till Co
tine, in consequence of his adoption of Christ
restrained it by law; and Honorius afterward
lished it. Punishments were severe beyon
cription, and prisoners were treated with
rigour; but Constantine abolished crucifixio
ordered that prisoners should be tenderly us
accommodated with habitation. Hospital
eleemosynary institutions for the poor were
ly known before Christianity appeared; an
if we look round a Christian metropolis, w
find some of the largest and most sumptuous
ings constructed solely for the relief of p
combined with infancy, age, or disease.

document these ample testimonies, that Christianity is favourable to the mass of the people, if considered merely as members of an earthly society? Can it be adverse to the *rights*, when it so studiously consults the ease and happiness of men, not of the rich and great only, but of the meanest mortal honoured with the human form?

The horrors of war have been in some degree mitigated by the spirit of Christianity. Rigorous and cruel as it still continues, it is a little softened by the respect which Christianity has taught even the soldier in the ranks to pay to *man as man*. This mitigation is not to be attributed to the polished manners which prevail in the enlightened nations of Europe; for it is impossible not to observe, that a nation which claims the distinction of a superior polish, has been more *cruel than ever*, since it relinquished Christianity. This polish is often but a varnish, and where pride and property are concerned, feels little sympathetic tenderness for the rights of humanity. But the Christian religion humbles pride and controls avarice, by shewing the littleness of all earthly grandeur, the comparative worthlessness of all riches, and by founding the true dignity of human nature on the gift of divine grace.

The dignity of human nature, is best promoted and preserved, by the religion, which teaches that God vouchsafes to communicate his own Spirit to

man; and in proportion as man learns to
himself with a rational esteem, for benefits co
red on him by his Creator, he will be the mo
luctant to submit to such degradation as vilific
very essence. On the other hand, the rulers c
world, controlled by the spirit of the Christia
ligion, learn to consider inferiors as at less dis
from them, to "*honour all men*," and to be le
clined to treat the very lowest of the species
indignity.

That the Christian religion may be abuse
the aspirants at despotism, to the purposes o
pressing the people, must be confessed; be
history proves that it has been so abused. Bu
religion, thus abused, is the Christian religi
name only; its nature and spirit are most fav
ble to liberty, and all the rights of man in a we
gulated community.

"Religion," says the late Dr. Rotheram, "
of a peaceful and spiritual nature, has in itse
power but that which belongs to the *mind*,
seeks to extend its dominion by no other mean
those of conviction and the influence of mo
suited to the freedom of the mind. To beco
subject of this power, *the mind must be free*, m
of itself and its own determinations; *for int*
kingdom of religion no slave can enter. All vio
and *compulsion*, therefore, are utterly unknown t
ligion, the use of which is so far from servin

[illegible], that it *directly and fundamentally* overthrows them."

I have thought it proper to make these few observations, because many of the great sticklers for liberty, in recent times, have rashly dared to attack the Church, and the whole system of Christianity, with unexampled violence, as if they thought it stood in their way, an obstacle to the reform of abuses and the abolition of absolute power; whereas no philosophy, no religion, no code of laws, no form of government in the world, has tended so much to establish the *rational* equality of men, as Christianity.

The principal rite of Christianity, the Holy Sacrament of the Lord's Supper, contributes more than any thing else, to cause mankind to consider each other as brothers, entitled to an *equality of comforts* in this world, as far as justice and the known will of God will permit; for in this Holy Sacrament, we become *all united* by the Holy Spirit, without respect to external and secular distinctions. We become by it *one body*, whether rich or poor, weak or strong, high or low; and it is impossible that they who have *worthily communicated* at the Altar, should retain a wish to oppress or injure a fellow Christian in any rank of life. The state and frame of their minds must lead them, by *choice*, to increase human happiness, and diminish human misery, wherever and whenever they can exercise

any power. To hurt others, they must would be to injure their own souls, and to their *pardon* and their *grace*.

CONCLUSION.

I HAVE thus attempted to vindicate the l rist, from the contempt and neglect into w appears to have fallen among many, thr thoughtless profaneness; through a rustic s ty; through a barbarous and Heathenish h irreligion, contracted by immersion in sen and worldly cares; through a false philosop an erroneous theology. In this endeavour, sought the support of scripture; of the best c of various ages, and of the opinions and pr of high antiquity. If I have erred, I have with a majority of the learned and good; a error, I think, cannot be injurious to the ca true religion and virtue.

It is better, as Dr. Waterland observes, on that side which ascribes too much to the ment, than on that which ascribes too littl cause it is erring on the side of the precept Scripture gives express cautions against payi little regard to this holy institution, but non against the contrary extreme. The error, if

fail, is on the side of humility, modesty, and piety. Supposing us to be deceived, all that follows is, that we may be led to frequent the Sacrament so much the oftener; to come to it with the greater reverence, and to repeat our solemn vows for the leading of a good life by the assistance of divine grace, with the more serious and devout affections. No divines that I know of, teach that the use of the *outward sacrament is of any avail, without* inward *faith and repentance*, or entire *obedience*. The reception of the Sacrament is not a *single duty*, but a system of duties. The outward part is the least and the lowest part; and, separate from a *good heart*, it is *no duty at all*. Such are Dr. Waterland's sentiments, though not exactly his words, and I adopt them cordially; but I will cite his words in the following paragraph, as they are applicable to my humble essay.

"What I have endeavoured, has been to maintain the dignity of a venerable Sacrament, by the light of reason, Scripture, and antiquity, against unreasonable attempts to depreciate or undervalue it. The common methods of subversion begin with lessening the work of *preparation*, and then go on to sink the *benefits*: the next step in the progress, is to reduce the whole to a bare *memorial*, a memorial of an absent friend, a master, or *chief martyr*; passing over the *Divine* perfections of our Lord, and the all-sufficient merits of what he has

done and suffered for us. Now, in order to build up again as others pull down, the buisness of these papers has been to shew, that the Sacramental memorial, is a memorial of Christ, *God and man*, who died a willing sacrifice for the sins of mankind; and that it is not a bare memorial or representation of something *once* done and suffered, but a real and present *exhibition* of those graces, comforts, or blessings accruing therefrom to every *worthy receiver*; that therefore, proper acknowledgments and engagements are expedient from us, and these require suitable preparations and qualifications, and a deportment thereto corresponding; in a word, *self-examination*, and *self-approbation beforehand*, serious resolutions of *amendment at the time*, and a conscientious care *afterwards* to persevere in well-doing to our lives' end."

Since the Eucharist is thus beneficial, and, besides its mysterious effects of drawing down grace and pardon, conduces in a high degree to promote virtue, and render the conduct of life prudent, sedate, innocent, and useful, I cannot doubt but an attempt to revive a due degree of attention to it is to serve society, especially in times so singularly unfavourable to religion as our own. It is not the querulous language of common place declamation to assert, that the present times are singularly unfavourable to the prevalence of the Christian religion.

As to the *manners* of the times, it is certain that commerce, amidst its many advantages, has introduced a general spirit of selfishness and avarice; so that the devotional regard which, in days of comparative poverty and virtuous simplicity, religion was wont to excite, is paid to *money*; that idol of the heart, on whose altar, truth, virtue, freedom, are daily sacrificed, with all the enthusiasm of the blindest bigotry. Self-aggrandizement, and worldly affluence and honours, are become the *chief good*; and those who seek it not, or relinquish it for the "things which are not seen," are accounted in the world's estimate, fools or insane.

As to *principles*, the heart of man, be it remembered, can scarcely admit of two strong attachments at the same time. When the world has seized the affections, the unseen Deity, and all the duties which result from an acknowledged relation to him, will be viewed with indifference, and more than indifference, even with disgust, because they will often appear repugnant to the favourite pursuit. In this state of the public mind, the voice of Infidelity will be heard with eagerness, while religious discourses and addresses are treated with neglect, if they haply escape scorn. The affairs of the world, the great prizes which glitter in the eyes of pride, avarice, and selfish pleasure, will alone be considered as worthy the anxious care, the ardent pursuit of a man of sense.

But it may be worth while to reflect a moment, how nearly such a state approaches to *Atheism*. The name shocks us, and is abhorred; but the reality is insensibly cherished by all who pay no worship to the Deity. The reluctance which men feel to admit the appellation, is, however, a proof that there are seeds of religious sentiments still remaining in them, which might be fostered by care, till, in time, they might vegetate and bear fruit in abundance. Without care, they may perish, and the mind become a barren, dreary, dismal waste, uncheared by the sunshine of hope.

If religion comprehend the worship and obedience due from men to God, and all the duties which they are bound to perform, either with the prospect of obtaining his favour, or the fear of incurring his displeasure; then they who do not worship God; they who do not obey him; they who do not act with the hope of his favour, or the apprehension of his displeasure, whatever their professions may be, or whatever name they may bear, are without religion, and consequently in practice, if not in theory, *Atheists*. The difference between practical and speculative Atheism, is in *effect* small; they are both productive of wickedness, and terminate in misery. A man of this character must consider *himself* as the *supreme* and unaccountable *judge* of his own conduct, and as the sole arbiter of his own happiness. His selfishness will, perhaps,

bind him to avoid the infringement of human laws: but where criminal indulgence or villainous practices, conducive to worldly interest, are compatible with secrecy and safety, what shall restrain him from the violation of the divine laws? what shall preserve him from internal guilt, the *pollution of the mind*? from pride, envy, malevolence, which, like weeds, take root and spring up in the bosoms of all human beings, uncultivated and uncleansed by *Divine Grace*?

The Sacrament of the Lord's Supper, is one of the most effectual means of grace. The preparation for it, and all that concerns the reception of it, are highly favourable to virtue; and whatever favours virtue must promote happiness, both private and social. But the man whom I have just described, however decent his external appearance and character, can never, while he continues to be comprehended under that description, avail himself of these means of grace and supports to virtue.

In the Gospel, we read, that none were to go to the marriage-feast without a wedding-garment; that is, a disposition suitable to the solemnity:—"Put on Christ; put on the new man." This certainly is not to be done but by the assistance of the Holy Spirit; but how can that man obtain the assistance of the Holy Spirit, who never asks it in prayer? In order to put on this holy vestment, a worldly dress must be put off and laid aside.

How far are they from a state of mind proper for communion with God and man, in holy love, whose hearts are engrossed with the love of this world, and inflamed with the spirit of rivalry, envy, wrath, contention! Let us view men in the busy haunts of avarice; let us mark them at the gaming-table; let us observe them unceasing attendants at every place of promised pleasure or vain ostentation. How alien seem their behaviour, their conversation, their hopes, and fears, and wishes, from the pure and benevolent spirit of Christianity! Self-admirers, and claiming admiration from all around them; proud, so as scarcely to look upon those who are out of the pale of fashion and grandeur, as fellow creatures; irritable and angry to such a degree, as to be ready to strike and take away life for a look, much more a word of offence; hating and hateful, or, if there be the semblance of love, it is often but the love of interest, or a grosser passion partaking of the brutal, though varnished with the affected refinements of false delicacy. Selfishness prevails even in the love which appears real; for the lover relinquishes the object, and often cares not what dire ill may await her after the gratification of an appetite: a scene in human affairs which evil spirits might delight in; but which must be incompatible with that religion, which teaches, "*whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever*

"*things are pure, whatsoever things are lovely, what-*
"*soever things are of good report; if there be any*
"*virtue, and if there be any praise**;" these the Christian Religion teaches, and requires them in all who profess it, as they tender their temporal and eternal felicity.

Let it be duly noticed and remembered, by those who think outward conformity and decorum sufficient, that mere *adherence* to Christianity does not constitute a Christian. Motives of sordid selfishness, and mean policy may cause such an *adherence*, and render it even a zealous adherence; but these are motives uncongenial in their nature to the spirituality of the Christian religion. To produce the amiable qualities, described in the passage just now quoted from the Apostle, there is a necessity for *faith* and *grace*. Fair appearances may exist without either of these; as flowers and fruits may be hung in wreaths round a withered pole; but a root is necessary to cause the *growth* of flowers, and the *maturity* of fruitage.

That *root* must be *goodness*; and goodness springs inevitably from grace, though not from nature: for the Holy Spirit is the Spirit of Goodness, as it is the Spirit of God; and the Holy Spirit is given most abundantly in the Sacrament, by him, who said, "I am that Bread of Life; I am the Liv-

* Philipp. iv. 8.

ing Bread which came down from Heaven ; if any man eat of this bread he shall live for ever ; and the bread that I will give is my flesh, which I will give for the life of the world. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*."

Christ promised, that he would be always with us even to the end of the world. He is with us at this day by the influence of the Holy Spirit; and that *Influence*, or the Gift of *Grace*, is freely bestowed in the Sacrament, which he has rendered *necessary*, by saying, " Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." " In the blessed Sacrament," says Bishop Taylor, " we receive him who is life and light, the fountain of grace, the sanctifier of our secular comfort, and the author of holiness and glory. But as it was at first, so it has continued ; Christ came into the world, and the world knew him not ; so *Christ has remained in the world* by the communication of *this Sacrament*, and yet he is not rightly understood nor truly valued."

Nevertheless, it is the communication of this particle of Divinity, which is " the pearl of great price ;" the great treasure of the Gospel ; the distinguishing glory of the Christian religion, the *one thing necessary*.

As, from the simple principle of gravitation, conceded to Sir Isaac Newton, he was enabled to ac-

* John vi.

count for all the great phænomena of Nature; so by the doctrine of the Spirit's operation, from the Ascension to this hour, all the apparent difficulties of the Christian revelation are easily and satisfactorily explained. The Holy Spirit is the Spirit of God; and can any mortal presume to set bounds to its power, or account for all the modes or effects of its operation? However marvellous the dispensations of the Gospel, it is God's Spirit that produces them, and once convinced of this, we cease to doubt and to murmur.

It is clear from Scripture, that the gift of the Spirit is to *correct* the evil tendency of the human heart, in its fallen and unregenerate state, and to produce *goodness*, the prime and loveliest attribute of the Supreme Being. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

It is not genius, nor sagacity, nor learning, nor riches, nor power that constitute the most valuable ornament and possession of man, but *goodness*,—a benevolent disposition, and a beneficent conduct and behaviour. Goodness is of a healing, fostering, conciliating quality, which converts every thing into happiness, as far as its power and influence extend; and it is in the mean time happy in itself, happy in its gentle and benign sensations, hap-

py in the contemplation of goodness and of happiness diffused, increased, sublimed, prolonged.

If we consider man without goodness, how detestable and wretched an animal do we behold him! All his superior sagacity tends only to increase his wickedness and misery. He becomes an evil spirit, and we may be tempted to exclaim in the words of Scripture, "why died he not from the womb?" Pride! Malice! Envy! Revenge! what tormentors are ye of the human bosom in its natural, in its depraved, in its unregenerate state! What havoc do ye make in a world which God originally pronounced good! and among creatures whom God, both in the Creation and Redemption, designed to be happy! The Christian religion aims at meliorating the wild stock of human nature. It teaches the thorn to bear grapes and the thistle figs. It purifies the fountain of human actions, the heart itself; and the fountain once clear, all the streams, in all their meanders, flow through the mazes of human life, comparatively with little pollution; and even that little may, from time to time, be removed by those merciful ordinances which are designed to cleanse and purify by the operation of divine grace.

The Eucharist is one of those ordinances. It is an ordinance peculiarly adapted to the infirmity of

human nature ; for it is adapted to repair, while life remains, the decays of grace. The nature and efficacy of it, I have here attempted to explain, guided by the *Scriptures*, and supported in my interpretation of *them*, by human authority ; the authority of the best, the ablest, the most learned men, in all ages and all countries professing Christianity.

APPENDIX.

No. I.

'assages in the Sixth Chapter of the Gospel t. John, referred to in the "Considerations."

JOHN iv. 26.

'S answered them, and said, Verily, verily, I to you, Ye seek me, not because ye saw the es, but because ye did eat of the loaves, and illed.

Labour not for the meat which perisheth, but it meat which endureth unto everlasting life, the Son of man shall give unto you : for him God the Father sealed.

Then said they unto him, What shall we do, e might work the works of God ?

Jesus answered and said unto them, This is ork of God, that ye believe on him whom he ent.

They said therefore unto him, What sign st thou then, that we may see, and believe what dost thou work ?

Our fathers did eat manna in the desert ; as ritten, He gave them bread from heaven to

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. * * * *

47. Verily, verily, I say unto you, He that believeth on me shall have everlasting life.

48. I am that bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51. I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52. The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55. For my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59. These things said he in the synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. What and if ye shall see the Son of man ascend up where he was before?

63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

No. II.

An Examination of Young Persons, and of others who may require it, before receiving the Holy Sacrament, from Bishop Wilson's Parochialia: with Alterations.

"BECAUSE many Christians, especially the younger sort, and those whose instruction has been neglected, may not know upon what heads, and after what manner, they ought to examine themselves, or least they should do it imperfectly, or perhaps not at all, a faithful friend or pastor will shew them the way, by examining them himself, after this or some such *plain method.*"

1. *An Examination concerning Repentance.*

Do you know that God will not accept of the services of such as live in the practice of any *known sin?*

Let me therefore advise you, as you love your soul, to consider seriously, whether you are subject to any *evil habit*, either of *lying*, or *swearing*, or *drinking*, or *uncleanness*, or *dishonesty*, or of an *idle life*, which will lead to these? And if you are, your duty is, to judge yourself, to beg God's pardon, and to amend your life.

Will you do this in *obedience to God*, because he requires it?

Will you promise sincerely to avoid all *occasions* of sin, especially of such sins as you have been most apt to fall into?

Will you endeavour to live in the fear of God, always remembering, that a *good life* is the best preparation for this Sacrament?

Will you constantly pray for God's grace and assistance, without which all good purposes will come to nothing?

Will you strive to keep your conscience *tender* and *awake*, and that your heart may not be hardened, which is the greatest evil that can befal you?

Lastly; will you be careful to keep a watch over yourself, that you may not fall into the sin you have repented of?

And will you often examine into the state of your soul, especially before you go to the Lord's Table, that you may see whether you grow in grace, and get the mastery over your corruptions? For if you do so, you are certainly under the government of God's *Holy Spirit*.

An Examination concerning Purposes of leading a New, that is, a Christian Life.

Do you *sincerely* purpose to make the law of God the rule of your life?

Will you do whatever you believe will please God, and avoid what you know, or suspect, will displease him?

Will you shew, that you believe, and fear, and love God with all your heart, by being fearful of offending him, by giving him thanks for his mercies, and by praying to him daily for pardon, for grace, and for protection?

Will you have a great regard for every thing that belongs to God, his name, his church, his day, his word, and holy ordinances?

Will you be careful to attend the public worship of God, and especially upon the Lord's Day, as you hope for God's blessing the whole week following?

Will you reverence and obey your parents, your governors, and all to whom respect and obedience are justly due?

Will you endeavour to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, quarrelling, and contention?

Will you be chaste, sober, and temperate, as becomes a member of Christ and his family, avoiding all excess in meat and drink, and an idle life, which are the occasions of sins not fit to be named among Christians?

Will you be true in all your dealings, avoiding all wrong, oppression, and extortion?

And will you remember, that without restitution, or amending what you may have done wrong, where it can be done, there is no acceptance with God?

Will you be careful to speak the truth, avoiding the sins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as things hateful to God and man?

Will you be content with your lot, whatever it be; neither coveting what is another's, nor envying his prosperity, nor being glad at his calamities?

Lastly; will you do these things out of the love and reverence you bear to God, whose laws they are?

And will you seriously beg of him to write all these laws in your heart, and to incline and enable you to keep them?

An Examination concerning a lively Faith in God's Mercy through Christ.

DO you stedfastly believe that Christians are saved by the blood of Jesus Christ, who died for you and all men on the cross?

Do you trust in Jesus Christ, and in what he has done and suffered for you, and in him only, for pardon and salvation?

Do you firmly believe that Jesus Christ is now in Heaven interceding with God for all such as on earth do religiously keep up the remembrance of his death, and receive the Sacrament of the Lord's Supper worthily, until his coming again?

Your faith being built upon the promises of God in Jesus Christ, and all his promises being on condition that we live as become Christians; will you seriously purpose to do so?

And will you remember, not to presume on God's mercy, or expect that he will communicate his grace, either in the Sacrament or in any other way, while you continue under the power of a sinful life?

An Examination concerning a Thankful Remembrance of Christ's Death.

Do you desire to have a thankful remembrance of Christ's death?

Consider then what he has done for you and all mankind, to recover us from a state of sin and misery.

We were all enemies to God by wicked works, Jesus Christ undertook to restore us again to God's favour. God therefore laid on him the iniquities of us all: for the sake of his death, God was pleased to overlook the untowardliness of our nature, to forgive us our sins, to look upon us as his children, to give us all the grace and assistance we shall want; and if we behave ourselves like his children in this state of trial, he will for Christ's sake, pardon our sins, and make us happy to all eternity when we die.

You see what reason we have to remember his death with thankful hearts.

Will you therefore keep these things in your heart, and shew your thankfulness for them, by living like one who has been redeemed from death and from damnation?

And will you be sure to remember this: That Jesus Christ did indeed die to redeem us from death? but that he must *first* redeem us from this sinful world, from our vain conversation, and from all iniquity; that is, he must make us holy that we may be happy, for "without holiness no man can see the Lord."

An Examination concerning Charity with all Men.

OUR Lord Jesus Christ, having by his death, restored all mankind to the favour of God, he only expects this of us: that we should love one another as he loved us.

To this end, he hath appointed, that in this Sacrament, we should all, as members of one family, of which he is the Master, as members of one body, of which he is the Head, that we should all eat of one bread in remembrance of his death, and in token of that strict union which there ought to be amongst all Christians.

Will you then walk in love as Christ hath loved us, and given himself for us?

Will you consider whether you have given any just occasion of offence, or injured any body; so as that you ought to ask their pardon, and make them restitution or amends?

And that no worldly shame may hinder you from doing so, you shall hear the very direction of Christ himself:

Mat. v. 23, 24. *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Will you therefore desire forgiveness of all such as you have offended?

And do you forgive all that have offended you?

Can you heartily pray for *every* body; and *will* you do so?

Will you (as the Apostle directs) love, not in word only, but in deed and in truth; that is, doing good, as well as giving good words, and making fair promises and professions?

You will see every day among Christians some naked, some hungry, some in affliction, some wanting comfort, others instruction: Will you, for Christ's sake, be kind to them, according to their wants and your power to help them?

If so, Then go with faith, and take the Holy Sacrament to your comfort.—And the peace of God which passeth all understanding, keep your

heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you, and remain with you always.

No. III.

Prayers to be used in Preparation for the Sacrament, from Bishop Wilson.

A Prayer for retaining a grateful Remembrance of what Christ has done for us in the Divine Institution of the Lord's Supper.

O JESUS! who hast loved us, and washed us from our sins, and redeemed us by thy blood, and didst ordain this Sacrament, as a grateful remembrance of what thou hast done and suffered for us, make me truly sensible of thy love, and of our sad condition, which required so great a sacrifice!

May I always receive this pledge of thy love, the offers of mercy, pardon, and grace, tendered to us in this holy ordinance, with a thankful heart, and in remembrance of Thee, our great and best benefactor; in remembrance of thy holy example,

of thy heavenly doctrine, of thy laborious life, of thy bitter passion and death, of thy glorious resurrection, of thy ascension into Heaven, and of thy coming again to judge the world.

And may I never forget the obligation thou hast laid upon us, to live as becomes thy disciples; and to forsake every course of life contrary to thy gospel: Cease not, O Lord to love us; and by thy grace vouchsafed in this ordinance, cause us to love Thee with all our hearts. Amen.

A Prayer for Repentance.

BLESSED be God, who by his grace, and by the voice of his church, hath called me to repentance! Grant, O thou Searcher of Hearts, that I may know, and confess, and forsake the sins I have fallen into. Give me that true repentance, to which thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin. And, O blessed advocate! who ever livest to make intercession for us, let thy blood and merits plead for me, and by thy mighty intercession procure for me the pardon of my past offences! That thou may'st say unto me in this holy Sacrament, as thou didst unto the penitent in the Gospel, "*Thy sins are forgiven thee!*" Amen.

A Prayer for Faith in God's Mercy.

I Beseech thee, O God! by that love which moved thee to give thine own Son for lost mankind, give me a faith in thy promises, for his sake, as firm as thy word, on which my faith is grounded: and let me never presume upon thy gracious promises, without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed. May the remembrance of our Saviour's love, and of thy great mercy, be ever seasonably present with me, to keep me from despair! And may my faith in thy promises support me in the hour of death! May my Redeemer be my refuge, his blood and merits plead for me, that I may have my lot and portion with those whom he hath purchased with his most precious blood! Amen.

A Prayer for true Charity, and Love of all Mankind.

"THIS is my commandment that ye love one another, as I have loved you." Hear, O my soul, what thy Saviour has commanded thee; he who loved us, and gave himself an offering and a sacrifice to God for us.

May this thy love, O Jesus! be the motive and pattern of my love, and charity for all mankind! Where this hath not been my practice, I implore thy gracious pardon; and beseech thee to fortify my soul against all suggestions of Satan, or my corrupt nature, and blind passions; that I may always be prepared to go to thine altar, with the same charitable dispositions with which I desire to die!

Thou, O Jesus! madest thine enemies thy friends, by laying down thy life for them. Be thou my advocate with God for grace to follow thy heavenly charity and example, that I may overcome evil with good; that I, and all the members of thy unnumbered family, may love as brethren: that we who are now going to thy Table may always meet as sincere friends, and part with true love and affection, as becomes thy disciples. Amen.

A Prayer for worthily receiving the Sacrament.

GRANT, O God! that I may never draw down thy judgments upon myself, either by turning my back upon this ordinance, or by going to it without thought, and unworthily. May thy mercy pardon what is past, and give me grace, for the time to come, to consecrate my life to thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing thy favour, and

my own salvation! And, if it be thy will, grant that I may always find such comfort and benefit in this ordinance, as may encourage me to observe it with joy unto life's end!

Permit me, gracious Lord, humbly to recommend to thine infinite mercy the miserable condition of all such as neglect so great means of grace and salvation. Awaken all christian people into a sense of this duty; open their eyes, and correct their mistakes, that they may be convinced, that this is an effectual means of making their peace with thee, of rendering themselves and their prayers acceptable to thy Divine Majesty, and of obtaining pardon and sanctification through Jesus Christ our Lord. Amen.

No. IV.

Devotional Assistance for the Communion, from Bishop Ken: with Alterations.

A Prayer for Pardon.

O THOU, Father of mercies, and God of all consolation, be merciful to me a miserable sinner.

Behold, Lord, though my transgressions are many, yet have I confessed, bewailed, and resolved

to forsake them. I come to thy Table weary and heavy laden with the burden of my sins, be it unto me according to thy word. Thou art faithful and just; forgive me my sins, and cleanse me from all unrighteousness. Cast me not away from thy presence, but deliver me from my burden, that I may find rest in thee, and be enabled to say unto my soul, be of good cheer, thy sins are forgiven thee.

O Heavenly Father, for thine infinite mercies' sake, for all the merits and sufferings of thy Son, in whom thou art always well-pleased, pardon all my sins, and receive me, a poor penitent, into thy favour for ever. Amen.

A Prayer for Grace.

O Blessed Saviour, perfect thy strength in my weakness; for in thee only is my trust. Thou hast promised to give thy Holy Spirit to those that ask it. Behold, Lord, I now most earnestly implore it; fulfil thy gracious promise; vouchsafe me that Holy Spirit I pray for, to purify my corrupt nature, to strengthen my weakness, to comfort me in trouble, to support me in adversity, to succour me in temptations, and to assist me in all parts of my duty, that I may ever hereafter live in thy fear, and in constant, sincere, and universal obedience.

Thou, O Searcher of hearts, knowest the sins I *am most* inclined to; and that particular failing in

which is my greatest danger; grant me a double portion of thy invisible aid against it. Hold thou up my goings in my paths, that my footsteps slip not. O work in me that victorious faith, by which I may overcome the world, the devil, and my own corrupt nature.

True it is, O Lord God, that there are many sins which, upon examination, I find, through thy grace, I have not yet committed, and therefore not unto me, Lord, but to thy name be the glory: But alas! there is in my corrupt nature so great a proneness to evil, so great an inclination to sin, that without thy restraining grace, every temptation, seconded by opportunity, may draw me from my obedience, and overthrow my present resolutions.

But my help standeth in thee, O great Creator, who hast made heaven and earth; and I commit my soul to thy keeping. Vouchsafe to watch over me, that I may not be beguiled by the deceitfulness of sin, or betrayed by my own treacherous heart, or surprised by my ghostly enemies, and give me grace to watch and pray incessantly myself, lest I enter into temptation. Hear, Lord, from Heaven, and succour me, for the alone merits of Jesus Christ my Saviour and Redeemer. Amen.

A Prayer for Particular Graces.

O that my ways were made so direct, that I might keep thy statutes, O Lord, for then shall I not be

confounded, when I have respect unto all thy commandments.

Vouchsafe me thy Holy Spirit therefore, O Lord God, to work in me whatever is well-pleasing in thy sight, that for the time to come I may bring forth fruits, meet for repentance.

O let it be thy good pleasure to create in me a saving knowledge of thee and of my duty, justifying faith, true sanctifying grace, and a purifying hope, an ardent love, and a filial fear of thee, a constant desire of pleasing thee, and a great tenderness of offending thee.

Lord, create in me a penitent heart, a resigned will, and mortified affections, an habitual mindfulness of thy presence, and a steady devotion in my prayers, sincere intentions, and zeal for thy glory, perseverance in all holy purposes, and constancy in all trials and temptations.

Lord, create in me a reverential awe of thy name, a delight in thy service, a secret regard to this day and house of prayer, and a great attention to thy word; a daily care of my time, and diligence in all my praise-worthy pursuits and honest employments.

Lord, make me chaste and temperate, humble, meek, and patient of reproof; and create in me a chearful and gentle, a contented and considerate, a quiet and peaceful spirit.

Lord, bless me with health and competency of living, with a good understanding, a retentive

memory, and a ready apprehension ; and with such a portion of temporal good things, as thou seest fit for me, and give me grace to make a right use of all the blessings I have already received.

Lord, purify my thoughts, bridle my tongue, guide all my actions, guard all my senses, stop my ears, and turn away my eyes, from sin and vanity.

Lord, give me grace to be just in all my dealings, to do to all men as I would they should do to me ; to be subject to my parents, and to all my lawful superiors and governors ; O grant that I may tender due honour and obedience to them all in their several stations.

Lord, make me willing to forgive injuries, and unwilling to offer any ; make me grateful to my benefactors, friendly to my equals, condescending to my inferiors, compassionate to the afflicted, charitable to the poor, according to my ability, a lover of good men, and kind to my enemies ; with a conscience void of offence towards thee, and towards men, and grace to continue in the communion of the church without wavering.

O merciful God, keep thy servant from all wilful, deliberate, or presumptuous sins, and let no wickedness have dominion over me.

From stubbornness and pride, idleness and sloth, intemperance and youthful lusts, inconstancy and lying, good Lord, deliver me.

From irreligious principles, and false teachers, unruly passions, and violent temptations; from contracting vicious habits, or taking pleasure in sin, from profaneness and bad company, envy and malice, detraction and uncharitableness, good Lord, deliver me.

From the errors and vices of the age, and all remaining affections to sin; from the sins my corrupt nature is most inclined to; from whatsoever is offensive to thee, or destructive to my own soul, good Lord, deliver me.

Hear me, O Heavenly Father, and conform my whole life to the example and precepts of my blessed Saviour, to whom be all honour and glory world without end. Amen.

Assistances to devotion at the Time of Receiving: from the same.

On going to the Altar-Table.

IN the multitude of thy mercies, O Lord God, do I now approach thy table: O pardon my sins, and receive me graciously. Amen.

On giving the Alms, or at the Offertory.

BLESSED be thou, O Lord God; for all things come of thee, and of thy own do I now give thee.

O let this alms be an odour of a sweet smell, a sacrifice acceptable and well-pleasing to thee.

At the Consecration of the Elements.

O blessed Jesus, in the bread broken, I call to mind thy body torn and tormented; and in the wine poured out, I call to mind thy precious blood shed for my sins.

Glory be to thee, O Lamb of God, that didst offer thyself a sacrifice to take away the sins of the whole world: Lord, have mercy on me and on all who are now to communicate with me.

While others are communicating.

O my God, whom have I in heaven but thee? and there is none on earth I desire in comparison with thee.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God.

My soul is athirst for thee, O God, my God.

Blessed Saviour, I am thine, I am wholly thine, for thou hast bought me with a price, with the inestimable price of thy own blood.

When the Minister approaches the Communicant:

O Lord God, I now desire to renew my covenant with thee, and to seal it in this Sacrament.

Lord, put thy laws into my mind, and write them in my heart; and, for the sufferings of thy Son, which I now commemorate, be merciful to my unrighteousness; my sins and my iniquities remember no more, but pour into my heart the abundance of thy grace.

After receiving the Bread.

GLORY be to thee, O Lord, who feedest me with the Bread of Life.

O Lord God, who didst sanctify us by the offering of the body of Jesus once for all, sanctify me, even me, O Heavenly Father.

After receiving the Cup.

GLORY be to thee, O Lord Jesus, who permittest me to drink of the fountain of life freely.

Blessed Saviour, thou hast loved us, and washed us from our sins in thy own blood, and therefore to thee be glory and dominion for ever and ever. Amen, amen.

Glory be to thee, O Jesus, my Lord and my God, for thus feeding my soul with thy most blessed body and blood: O let thy heavenly food transfuse new life and new vigour into my soul, and into the souls of all that communicate with me; that our

ıith may daily increase; that we may all grow ıore humble and contrite for our sins; that we ıay all love thee, and serve thee, and praise thee ʏith fervour and fidelity for evermore.

A Declaration of Forgiveness of all men: from Bishop Cosins.

I do most humbly desire all, and every one ʏhom I have offended, that they would vouchsafe ɔ forgive me. And I do freely and heartily for-ıive all the world, whereinsoever any hath offen-led me, or done me any manner of injury whatso-ːver, even as I desire to be forgiven of God, and ːo be absolved from my sins, for the merits of my Blessed Redeemer. Amen.

A Thanksgiving after Communion; by Dr. Edward Lake.

ALMIGHTY God, the fountain of all good-ness, from whom every good and perfect gift pro-ceedeth, I desire most heartily to thank thee, who hast vouchsafed to feed me with *spiritual food*, to incorporate me with the mystical body of thy Son, and to make me an heir of thine everlasting kingdom.

I am not worthy, O Lord, of that daily bread which sustains the body, but thou hast made me

partaker of that *Living Bread* which came down from Heaven, which nourisheth the soul, and of which whosoever eateth shall live for ever. O grant that my soul may ever relish this divine food, and feed on it by faith with thanksgiving. Grant that what thou hast bestowed on me in this Holy Communion, for the *remission of* my sins, may not, by any fault of my own, become the increase of them, but may support and preserve me in every temptation; compose and rejoice me in every trouble; comfort and defend me in the hour of my death, and further me in the attainment of everlasting salvation, through Jesus Christ our Lord. Amen.

PRAYERS

COMPOSED BY

SAMUEL JOHNSON, L. L. D.

AND

PUBLISHED FROM HIS MANUSCRIPTS.

BY

GEORGE STRAHAN, A. M.

VICAR OF ISLINGTON, MIDDLESEX, AND

RECTOR OF CRANHAM,

IN ESSEX.

PRAYERS.

ON MY BIRTH-DAY.

September 18, 1738.

O GOD, the Creator and Preserver of all mankind, Father of all mercies, I, thine unworthy servant, do give Thee most humble thanks, for all Thy goodness and loving-kindness to me. I bless Thee for my creation, preservation, and redemption, for the knowledge of thy Son Jesus Christ, for the means of grace and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness, and danger, Thou hast protected me; amidst afflictions of mind, body, and estate, Thou hast supported me; and amidst vanity and wickedness, Thou hast spared me. Grant, O merciful Father, that I may have a lively sense of Thy mercies. Create in me a contrite heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness through the satisfaction of Jesus Christ. And, O Lord, enable me by Thy grace, to redeem the time which I have spent in sloth, vanity, and wicked-

my sins, that I may abolish them by true repentance, and so improve the years to which Thou hast graciously extended my life, and all the years which Thou shalt yet allow me, that I may hourly become purer in Thy sight; so that I may live in thy fear, and die in thy favour, and find mercy at the last day, for the sake of Jesus Christ. Amen.

Prayers composed by me on the death of my Wife, May 8, 1752.*

DEUS EXAUDI....HEU!

April 24, 1752.

ALMIGHTY and most merciful Father, who lovest those whom Thou punishest, and turnest away thine anger from the penitent, look down with pity upon my sorrows, and grant that the affliction, which it has pleased Thee to bring upon me, may awaken my conscience, enforce my resolutions of a better life, and impress upon me such conviction of Thy power and goodness, that I may place in Thee my only felicity, and endeavour to please Thee in all my thoughts, words, and actions. Grant, O Lord, that I may not languish in fruitless and unavailing sorrow, but that I may consider from whose hand all good and evil is received, and may

* Viz. The three following Prayers.

remember that I am punished for my sins, and hope for comfort only by repentance. Grant, O merciful God, that by the assistance of thy Holy Spirit, I may repent and be comforted, obtain that peace which the world cannot give, pass the residue of my life in humble resignation and cheerful obedience; and when it shall please Thee to call me from this mortal state, resign myself into Thy hands with faith and confidence, and finally obtain mercy and everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

April 25, 1752.

O Lord, our heavenly Father, almighty and most merciful God, in whose hands are life and death, who givest and takest away, castest down and raisest up, look with mercy on the affliction of thine unworthy servant, turn away thine anger from me, and speak peace to my troubled soul. Grant me the assistance and comfort of Thy Holy Spirit, that I may remember with thankfulness, the blessings so long enjoyed by me, in the society of my departed wife; make me so to think on her precepts and example, that I may imitate whatever was in her life acceptable in Thy sight, and avoid all by which she offended Thee. Forgive me, O merciful Lord, all my sins, and enable me to begin and perfect that reformation which I promised her, and to persevere

in that resolution, which she implored Thee to continue, in the purposes which I recorded in Thy sight, when she lay dead before me, in obedience to Thy laws, and faith in Thy word. And now, O Lord, release me from my sorrow, fill me with just hopes, true faith, and holy consolations, and enable me to do my duty in that state of life to which Thou hast been pleased to call me, without disturbance from fruitless grief, or tumultuous imaginations; that in all my thoughts, words, and actions, I may glorify thy Holy Name, and finally obtain, what I hope Thou hast granted to thy departed servant, everlasting joy and felicity, through our Lord Jesus Christ. Amen.

May 6, 1752.

O Lord, our heavenly Father, without whom all purposes are frustrated, all efforts are vain, grant me the assistance of Thy Holy Spirit, that I may not sorrow as one without hope, but may now return to the duties of my present state, with humble confidence in thy protection, and so govern my thoughts and actions, that neither business may withdraw my mind from thee, nor idleness lay me open to vain imaginations; that neither praise may fill me with pride, nor censure with discontent; but that in the changes of this life, I may fix my heart upon the reward which thou hast promised to them

that serve thee; and that whatever things are true, whatever things are honest, whatever things are just, whatever are pure, whatever are lovely, whatever are of good report, wherein there is virtue, wherein there is praise, I may think upon and do, and obtain mercy and everlasting happiness. Grant this, O Lord, for the sake of Jesus Christ. Amen.

Our Father, &c. The grace, &c.

BEFORE ANY NEW STUDY.

November.

ALMIGHTY God, in whose hands are all the powers of man; who givest understanding, and takest it away; who, as it seemeth good unto Thee, enlightenest the thoughts of the simple, and darkenest the meditations of the wise, be present with me in my studies and inquiries.

Grant, O Lord, that I may not lavish away the life which Thou hast given me, on useless trifles; nor waste it in vain searches after things which Thou hast hidden from me.

Enable me, by Thy Holy Spirit, so to shun sloth and negligence, that every day may discharge part of the task which Thou hast allotted me; and so further with Thy help, that labour which, without Thy help, must be ineffectual, that I may obtain in all my undertakings, such success as will most pro-

mote Thy glory, and the salvation of my own soul for the sake of Jesus Christ. Amen.

AFTER TIME NEGLIGENTLY AND UNPROFITABLY SPENT.

November 19, 1752.

O Lord, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me, that I have this day neglected the duty which Thou hast assigned to it, and suffered the hours, of which I must give account, to pass away without any endeavour to accomplish Thy will, or to promote my own salvation. Make me to remember, O God, that every day is Thy gift, and ought to be used according to Thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from Thee, and pass the time which thou shalt yet allow me, in diligent performance of Thy commands, through Jesus Christ. Amen.

January 1, 1756, afternoon.

ALMIGHTY and everlasting God, in whom we live, move, and have our being; glory be to Thee for my recovery from sickness, and the continuance of my life. Grant, O my God, that

may improve the year which I am now beginning, and all the days which Thou shalt add to my life, by serious repentance and diligent obedience; that, by the help of Thy Holy Spirit, I may use the means of grace to my own salvation, and at last enjoy Thy presence in eternal happiness, for Jesus Christ's sake. Amen.

HILL BOOTHBY'S DEATH.

January, 1756.

O Lord God Almighty, disposer of all things, in whose hands are life and death, who givest comforts and takest them away, I return Thee thanks for the good example of Hill Boothby, whom Thou hast now taken away, and implore thy grace, that I may improve the opportunity of instruction which Thou hast afforded me, by the knowledge of her life, and by the sense of her death; that I may consider the uncertainty of my present state, and apply myself earnestly to the duties which thou hast set before me, that living in thy fear, I may die in thy favour, through Jesus Christ our Lord. Amen.

INTRODUCTORY PRAYER.

March 25, 1756.

O God, who desirest not the death of a sinner, look down with mercy upon me, now daring to call

upon Thee. Let Thy Holy Spirit so purify my affections, and exalt my desires, that my prayer may be acceptable in thy sight, through Jesus Christ. Amen.

January 1, 1757, at 2 in the morning.

ALMIGHTY God, who hast brought me to the beginning of another year, and by prolonging my life, invitest to repentance, forgive me that I have mispent the time past; enable me, from this instant, to amend my life, according to Thy holy word; grant me Thy Holy Spirit, that I may so pass through things temporal, as not finally to lose the things eternal. O God, hear my prayer for the sake of Jesus Christ. Amen.

EASTER EVE.

ALMIGHTY God, heavenly Father, who desirest not the death of a sinner, look down with mercy upon me, depraved with vain imaginations, and entangled in long habits of sin. Grant me that grace, without which I can neither will nor do what is acceptable to Thee. Pardon my sins; remove the impediments that hinder my obedience; enable me to shake off sloth, and to redeem the time mispent in idleness and sin, by a diligent application of the days yet remaining, to the duties which Thy

Providence shall allot me. O God, grant me Thy Holy Spirit, that I may repent and amend my life; grant me contrition, grant me resolution, for the sake of Jesus Christ, to whose covenant I now implore admission, of the benefits of whose death I implore participation. For his sake have mercy on me, O God; for his sake, O God, pardon and receive me. Amen.

MY BIRTH-DAY.

September 18.

ALMIGHTY and most merciful Father, by whose providence my life has been prolonged, and who hast granted me now to begin another year of probation, vouchsafe me such assistance of Thy Holy Spirit, that the continuance of my life may not add to the measure of my guilt; but that I may so repent of the days and years passed in neglect of the duties which Thou hast set before me, in vain thoughts, in sloth, and in folly, that I may apply my heart to true wisdom, by diligence redeem the time lost, and by repentance obtain pardon, for the sake of Jesus Christ. Amen.

EASTER DAY.

March 26, 1758.

ALMIGHTY and most merciful Father, who hast created me to love and to serve Thee, enable

me so to partake of the Sacrament, in which the death of Jesus Christ is commemorated, that I may henceforward lead a new life in Thy faith and fear. Thou, who knowest my frailties and infirmities, strengthen and support me; grant me Thy Holy Spirit, that, after all my lapses, I may now continue stedfast in obedience, that, after long habits of negligence and sin, I may, at last, work out my salvation with diligence and constancy; purify my thoughts from pollutions, and fix my affections on things eternal. Much of my time past has been lost in sloth; let not what remains, O Lord, be given me in vain; but let me from this time, lead a better life, and serve Thee with a quiet mind, through Jesus Christ our Lord. Amen.

September 18, horâ primâ matutinâ.

ALMIGHTY and most merciful Father, who yet sparest and yet supportest me, who supportest me in my weakness, and sparest me in my sins, and hast now granted to me to begin another year, enable me to improve the time which is yet before me, to Thy glory and my own salvation. Impress upon my soul, such repentance of the days mispent in idleness and folly, that I may henceforward diligently attend to the business of my station in this world, and to all the duties which Thou hast com-

manded. Let Thy Holy Spirit comfort and guide me, that in my passage through the pains or pleasures of the present state, I may never be tempted to forgetfulness of Thee. Let my life be useful, and my death be happy; let me live according to Thy laws, and die with just confidence in Thy mercy, for the sake of Jesus Christ our Lord. Amen.

September 18, 1760.

O Almighty God, merciful Father, who hast continued my life to another year, grant that I may spend the time which Thou shalt yet give me, in such obedience to Thy word and will, that finally, I may obtain everlasting life. Grant that I may repent and forsake my sins before the miseries of age fall upon me; and that while my strength yet remains, I may use it to Thy glory and my own salvation, by the assistance of Thy Holy Spirit, for Jesus Christ's sake. Amen.

EASTER EVE.

ALMIGHTY and most merciful Father, look down upon my misery with pity; strengthen me, that I may overcome all sinful habits; grant that I may, with effectual faith, commemorate the death

of Thy Son Jesus Christ, so that all corrupt desires may be extinguished, and all vain thoughts may be dispelled. Enlighten me with true knowledge, animate me with reasonable hope, comfort me with a just sense of Thy love, and assist me to the performance of all holy purposes, that after the sins, errors, and miseries of this world, I may obtain everlasting happiness, for Jesus Christ's sake. To whom, &c. Amen.

I hope to attend on God in his ordinances to-morrow. Trust in God, O my soul. O God, let me trust in Thee.

1764.

ALMIGHTY and most merciful Father, who by Thy Son Jesus Christ, hast redeemed us from death, grant that the commemoration of his passion may quicken my repentance, increase my hope, and strengthen my faith; that I may lament and forsake my sins; and, for the time which Thou shalt yet grant me, may avoid idleness, and neglect of Thy word and worship. Grant me strength to be diligent in the lawful employments which shall be set before me; grant me purity of thoughts, words, and actions. Grant me to love and study Thy word, and to frequent Thy worship with pure affection. Deliver and preserve me from vain ter-

rors, and grant that by the grace of Thy Holy Spirit, I may so live, that after this life ended, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

EASTER DAY.

Against loose Thoughts and Idleness.

April 22, 1764, at 3 in the morning.

ALMIGHTY and most merciful Father, who hast created and preserved me, have pity on my weakness and corruption. Deliver me from habitual wickedness and idleness; enable me to purify my thoughts, to use the faculties which Thou hast given me with honest diligence, and to regulate my life by Thy holy word.

Grant, me, O Lord, good purposes and steady resolutions, that I may repent of my sins, and amend my life. Deliver me from the distresses of vain terror, and enable me, by Thy grace, to will and to do, what may please Thee; that when I shall be called away from this present state, I may obtain everlasting happiness, through Jesus Christ our Lord. Amen.

MY FIFTY-SIXTH BIRTH-DAY.

September 18, 1764.

O God, heavenly Father, who desirest not the death of a sinner, grant that I may turn from my wickedness and live. Enable me to shake off all impediments of lawful action, and so to order my life, that increase of days may produce increase of grace, of tranquillity of thought, and vigour in duty. Grant that my resolves may be effectual to a holy life, and a happy death, for Jesus Christ's sake. Amen.

ALMIGHTY and most merciful Father, who hatest nothing that thou hast made, nor desirest the death of a sinner, look down with mercy upon me, and grant that I may turn from my wickedness and live. Forgive the days and years which I have passed in folly, idleness, and sin. Fill me with such sorrow for the time mispent, that I may amend my life according to thy holy word; strengthen me against habitual idleness, and enable me to direct my thoughts to the performance of every duty; that while I live I may serve Thee in the state to which Thou shalt call me; and at last, by a holy

and happy death, be delivered from the struggles and sorrows of this life, and obtain eternal happiness by thy mercy, for the sake of Jesus Christ our Lord. Amen.

January 1, 1766, after 2 in the morning.

ALMIGHTY and most merciful Father, I again appear in Thy presence, the wretched mispender of another year, which Thy mercy has allowed me. O Lord, let me not sink into total depravity, look down upon me, and rescue me at last from the captivity of sin. Impart to me good resolutions, and give me strength and perseverance to perform them. Take not from me Thy Holy Spirit, but grant that I may redeem the time lost, and that by temperance and diligence, by sincere repentance, and faithful obedience, I may finally obtain everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

August 17, 1767.

O God, grant that I may practise such temperance in meat, drink, and sleep, and all bodily enjoyments, as may fit me for the duties to which Thou shalt *call me*; and by Thy blessing procure

me freedom of thought, and quietness of mind, that I may so serve Thee in this short and frail life, that I may be received by Thee at my death to everlasting happiness. Take not, O Lord, Thy Holy Spirit from me; deliver me not up to vain fears; but have mercy on me, for the sake of Jesus Christ our Lord. Amen.

O God, who desirest not the death, &c.

O Lord, grant us increase—

O God,—pardon and peace—

O God, who knowest our necessities—

Our Father—

1768.

Lent, 2.

ALMIGHTY God, who seest that I have no power of myself to help myself; keep me both outwardly in my body, and inwardly in my soul, that I may be defended from all adversities that may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

EASTER-DAY.

April 15, 1770, in the morning.

ALMIGHTY and everlasting God, who hast preserved me, by Thy fatherly care, through all the

years of my past life, and now permittest me again to commemorate the sufferings and merits of our Lord and Saviour Jesus Christ; grant me so to partake of this Holy Rite, that the disquiet of my mind may be appeased, that my faith may be encreased, my hope strengthened, and my life regulated by Thy will. Make me truly thankful for that portion of health, which Thy mercy has restored, and enable me to use the remains of life to Thy glory and my own salvation. Take not from me, O Lord, Thy Holy Spirit; extinguish in my mind all sinful and inordinate desires; let me resolve to do that which is right; and let me, by Thy help, keep my resolutions. Let me, if it be best for me, at last know peace and comfort; but whatever state of life Thou shalt appoint me, let me end it by a happy death, and enjoy eternal happiness in Thy presence, for the sake of Jesus Christ our Lord. Amen.

EASTER DAY.

March 31, 1771.

ALMIGHTY and most merciful Father, I am now about to commemorate once more, in Thy presence, the redemption of the world by our Lord and Saviour, Thy Son Jesus Christ. Grant, O most merciful God, that the benefit of His sufferings

may be extended to me. Grant me faith, grant me repentance. Illuminate me with Thy Holy Spirit, enable me to form good purposes, and to bring these purposes to good effect. Let me so dispose my time, that I may discharge the duties to which Thou shalt vouchsafe to call me; and let that degree of health, to which Thy mercy has restored me, be employed to Thy glory. O God, invigorate my understanding, compose my perturbations, recall my wanderings, and calm my thoughts; that having lived while Thou shalt grant me life, to do good, and to praise Thee, I may, when Thy call shall summon me to another state, receive mercy from Thee, for Jesus Christ's sake. Amen.

January 1, 1772, 2 in the morning.

ALMIGHTY God, who hast permitted me to see the beginning of another year, enable me so to receive thy mercy, as that it may raise in me stronger desires of pleasing Thee by purity of mind and holiness of life. Strengthen me, O Lord, in good purposes, and reasonable meditations. Look with pity upon all my disorders of mind, and infirmities of body. Grant that the residue of my life may enjoy such degrees of health as may permit me to be useful, and that I may live to Thy glory; and, O merciful Lord, when it shall please Thee to call me from the present state, enable me to die in

confidence of thy mercy, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

EASTER.

ALMIGHTY God, merciful Father, who hatest nothing that Thou hast made, look down with pity upon my sinfulness and weakness. Strengthen, O Lord, my mind; deliver me from needless terrors; enable me to correct all inordinate desires, to eject all evil thoughts, to reform all sinful habits, and so to amend my life, that when at the end of my days Thou shalt call me hence, I may depart in peace, and be received into everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Nine in the morning.

GLORY be to Thee, O Lord God, for the deliverance which Thou hast granted me from diseases of mind and body. Grant, O Gracious God, that I may employ the powers which Thou vouchsafest me to Thy glory, and the salvation of my soul, for the sake of Jesus Christ. Amen.

January 1, 1773, morning.

ALMIGHTY God, by whose mercy my life has been yet prolonged to another year, grant that

Thy mercy may not be in vain. Let not my years be multiplied to increase my guilt; but as age advances, let me become more pure in my thoughts, more regular in my desires, and more obedient to thy laws. Let not the cares of the world distract me, nor the evils of age overwhelm me. But continue and increase Thy loving-kindness towards me; and when Thou shalt call me hence, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

April 10, near midnight.

ALMIGHTY God, by whose mercy I am now about to commemorate the death of my Redeemer, grant that from this time I may so live, as that his death may be efficacious to my eternal happiness; enable me to conquer all evil customs; deliver me from evil and vexatious thoughts; grant me light to discover my duty, and grace to perform it. As my life advances, let me become more pure, and more holy. Take not from me Thy Holy Spirit, but grant that I may serve Thee with diligence and confidence; and when Thou shalt call me hence, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

MY SIXTY-FOURTH BIRTH-DAY.

September 18, 1773.

ALMIGHTY God, most merciful Father, look down upon me with pity. Thou hast protected me in childhood and youth; support me, Lord, in my declining years. Preserve me from the dangers of sinful presumption. Give me, if it be best for me, stability of purposes, and tranquillity of mind. Let the year which I have now begun be spent to Thy glory, and to the furtherance of my salvation. Take not from me Thy Holy Spirit, but as death approaches, prepare me to appear joyfully in Thy presence, for the sake of Jesus Christ our Lord. Amen.

January 1, 1774, near 2 in the morning.

ALMIGHTY God, merciful Father, who hatest nothing that thou hast made, but wouldest that all should be saved, have mercy upon me. As Thou hast extended my life, increase my strength, direct my purposes, and confirm my resolutions, that I may truly serve Thee, and perform the duties which Thou shalt allot me.

Relieve, O gracious Lord, according to thy mercy, the pains and distempers of my body, and appease the tumults of my mind. Let my faith and obedience increase, as my life advances; and let the

approach of death incite my desire to please Thee, and invigorate my diligence in good works, till at last, when Thou shalt call me to another state, I shall lie down in humble hope, supported by Thy Holy Spirit, and be received to everlasting happiness, through Jesus Christ our Lord. Amen.

EASTER DAY.

April 16, 1775.

ALMIGHTY God, heavenly Father, whose mercy is over all Thy works, look with pity on my miseries and sins. Suffer me to commemorate, in Thy presence, my redemption by Thy Son Jesus Christ. Enable me so to repent of my mispent time, that I may pass the residue of my life in Thy fear, and to Thy glory. Relieve, O Lord, as seemeth best unto Thee, the infirmities of my body, and the perturbation of my mind. Fill my thoughts with awful love of Thy goodness, with just fear of Thine anger, and with humble confidence in Thy mercy. Let me study Thy laws, and labour in the duties which Thou shalt set before me. Take not from me Thy Holy Spirit, but incite in me such good desires, as may produce diligent endeavours after Thy glory, and my own salvation; and when, after hopes and fears, and joys, and sorrows, Thou shalt call me hence, receive me to eternal happiness, for the sake of Jesus Christ our Lord. Amen.

January 1, 1776.

ALMIGHTY God, merciful Father, who hast permitted me to see the beginning of another year, grant that the time which Thou shalt yet afford me, may be spent to Thy glory, and the salvation of my own soul. Strengthen all good resolutions, and take not from me Thy Holy Spirit, but have mercy upon me, and shed Thy blessing both on my soul and body, for the sake of Jesus Christ our Lord. Amen.

EASTER DAY.

April 7, 1776.

ALMIGHTY and most merciful Father, who hast preserved me, by Thy tender forbearance, once more to commemorate Thy love in the redemption of the world; grant that I may so live the residue of my days, as to obtain Thy mercy when Thou shalt call me from the present state. Illuminate my thoughts with knowledge, and inflame my heart with holy desires. Grant me to resolve well, and keep my resolutions; take not from me Thy Holy Spirit, but in life and in death have mercy on me, for Jesus Christ's sake. Amen.

July 25, 1776.

O God, who hast ordained, that whatever is to be desired, should be sought by labour, and who, by Thy blessing, bringest honest labour to good effect; look with mercy upon my studies and endeavours. Grant me, O Lord, to design only what is lawful and right; and afford me calmness of mind, and steadiness of purpose, that I may so do thy will in this short life, as to obtain happiness in the world to come, for the sake of Jesus Christ our Lord. Amen.

WHEN I PURPOSED TO APPLY TO STUDY.

January 1, 1777, P. M.

ALMIGHTY Lord, merciful Father, vouchsafe to accept the thanks which I now presume to offer Thee, for the prolongation of my life. Grant, O Lord, that as my days are multiplied, my good resolutions may be strengthened, my power of resisting temptations increased, and my struggles with snares and obstructions invigorated. Relieve the infirmities both of my mind and body. Grant me such strength as my duties may require, and such diligence as may improve those opportunities of good that shall be offered me. Deliver me from

the intrusion of evil thoughts. Grant me true repentance of my past life; and as I draw nearer and nearer to the grave, strengthen my faith, enliven my hope, extend my charity, and purify my desires; and so help me, by Thy Holy Spirit, that when it shall be Thy pleasure to call me hence, I may be received to everlasting happiness, for the sake of Thy Son Jesus Christ our Lord. Amen.

Our Father—

Nonâ mane.

ALMIGHTY and most merciful Father, who seest all our miseries, and knowest all our necessities, look down upon me, and pity me. Defend me from the violent incursions of evil thoughts, and enable me to form and keep such resolutions as may conduce to the discharge of the duties which Thy providence shall appoint me; and so help me, by Thy Holy Spirit, that my heart may surely there be fixed where true joys are to be found, and that I may serve Thee with pure affection, and a cheerful mind. Have mercy upon me, O God have mercy upon me; years and infirmities oppress me, terror and anxiety beset me. Have mercy upon me, my Creator and my Judge. In all dangers protect me, in all perplexities relieve and free me, and so help me by Thy Holy Spirit, that I may now so commemorate the death of Thy Son our Saviour Je-

sus Christ, as that when this short and painful life shall have an end, I may, for his sake, be received to everlasting happiness. Amen.

Ashbourn, September 18, 1777.

ALMIGHTY and most merciful Father, who hast brought me to the beginning of another year, grant me so to remember Thy gifts, and so to acknowledge Thy goodness, as that every year and day which Thou shalt yet grant me, may be employed in the amendment of my life, and in the diligent discharge of such duties as Thy providence shall allot me. Grant me, by Thy grace, to know and to do what Thou requirest. Give me good desires, and remove those impediments which may hinder them from effect. Forgive me my sins, negligences, and ignorances, and when at last, Thou shalt call me to another life, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

EASTER DAY.

April 19, after 12 at night.

O Lord have mercy upon me.

My purposes are,

To study divinity, particularly the evidences of Christianity.

To read the New Testament over in the year, with more use than hitherto of commentators.

To be diligent in my undertakings.

To serve and trust God, and be cheerful.

ALMIGHTY and most merciful Father, suffer me once more to commemorate the death of Thy Son Jesus Christ, my Saviour and Redeemer, and make the memorial of his death profitable to my salvation, by strengthening my faith in his merits, and quickening my obedience to his laws. Remove from me, O God, all inordinate desires, all corrupt passions, and all vain terrors, and fill me with zeal for Thy glory, and with confidence in Thy mercy. Make me to love all men, and enable me to use thy gifts, whatever Thou shalt bestow, to the benefit of my fellow-creatures. So lighten the weight of years, and so mitigate the afflictions of disease, that I may continue fit for thy service, and useful in my station. And so let me pass through this life, by the guidance of Thy Holy Spirit, that at last I may enter into eternal joy, through Jesus Christ our Lord. Amen.

O God have mercy upon me, for the sake of Jesus Christ. Amen.

January 1, 1779, before 1 in the morning.

ALMIGHTY God, merciful Father, who hast granted to me the beginning of another year, grant

that I may employ Thy gifts to Thy glory, and my own salvation. Excite me to amend my life; give me good resolutions, and enable me to perform them. As I approach the grave, let my faith be invigorated, my hope exalted, and my charity enlarged. Take not from me Thy Holy Spirit; but in the course of my life protect me, in the hour of death sustain me, and finally receive me to everlasting happiness, for the sake of Jesus Christ. Amen.

EASTER DAY.

April 4, 1779.

ALMIGHTY God, by thy merciful continuance of my life, I come once more to commemorate the sufferings and death of Thy Son Jesus Christ, and to implore that mercy which, for His sake, Thou shewest to sinners. Forgive me my sins, O Lord, and enable me to forsake them. Ease, if it shall please Thee, the anxieties of my mind, and relieve the infirmities of my body. Let me not be disturbed by unnecessary terrors, and let not the weakness of age, make me unable to amend my life. C Lord, take not from me thy Holy Spirit, but receive my petitions, succour and comfort me, and let me so pass the remainder of my days, that when Thou shalt call me hence, I may enter into eternal happiness, through Jesus Christ our Lord. *Amen.*

September 18, 1779.

ALMIGHTY God, Creator of all things, in whose hands are life and death, glory be to Thee for all Thy mercies, and for the prolongation of my life to the common age of man. Pardon me, O gracious God, all the offences, which in the course of seventy years I have committed against thy holy laws, and all negligences of those duties which Thou hast required. Look with pity upon me; take not from me Thy Holy Spirit, but enable me to pass the days which Thou shalt yet vouchsafe to grant me, in Thy fear, and to Thy glory; and accept, O Lord, the remains of a mispent life, that when Thou shalt call me to another state, I may be received to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

January 1, 1780.

ALMIGHTY God, my Creator and Preserver, by whose mercy my life has been continued to the beginning of another year, grant me, with increase of days, increase of holiness; that as I live longer, I may be better prepared to appear before Thee, when Thou shalt call me from my present state.

Make me, O Lord, truly thankful for the mercy Thou hast vouchsafed to shew me through my whole life; make me thankful for the health which

Thou hast restored in the last year, and let the remains of my strength and life be employed to Thy glory, and my own salvation.

Take not, O Lord, Thy Holy Spirit from me; enable me to avoid or overcome all that may hinder my advancement in godliness; let me be no longer idle, no longer sinful; but give me rectitude of thought and constancy of action, and bring me at last, to everlasting happiness, for the sake of Jesus Christ our Lord and Saviour. Amen.

Sunday, June 18.

IN the morning of this day, last year, I perceived the remission of those convulsions in my breast, which had distressed me for more than twenty years. I returned thanks at church for the mercy granted me, which has now continued a year.

THANKSGIVING.

ALMIGHTY God, our Creator and Preserver, from whom proceedeth all good, enable me to receive, with humble acknowledgment of thy unbounded benignity, and with due consciousness of my own unworthiness, that recovery and continuance of health, which Thou hast granted me, and vouchsafe, to accept the thanks which I now offer.

Glory be to Thee, O Lord, for this and all Thy mercies. Grant, I beseech Thee, that the health and life which Thou shalt yet allow me, may conduce to my eternal happiness. Take not from me Thy Holy Spirit; but so help and bless me, that when Thou shalt call me hence, I may obtain pardon and salvation, for the sake of Jesus Christ our Lord. Amen.

BIRTH-DAY—AGED SEVENTY-TWO.

September 18.

ALMIGHTY God, my Creator and Preserver, who hast permitted me to begin another year, look with mercy upon my wretchedness and frailty. Rectify my thoughts, relieve my perplexities, strengthen my purposes, and reform my doings. Let increase of years, bring increase of faith, hope, and charity. Grant me diligence in whatever work Thy providence shall appoint me. Take not from me Thy Holy Spirit, but let me pass the remainder of my days, which Thou shalt yet allow me, in Thy fear, and to Thy glory; and when it shall be Thy good pleasure to call me hence, grant me, O Lord, forgiveness of my sins, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

January 1, 1781.

ALMIGHTY God, merciful Father, who hast granted me such continuance of life, that I now see the beginning of another year, look with mercy upon me; as Thou grantest increase of years, grant increase of grace. Let me live to repent what I have done amiss, and by Thy help so to regulate my future life, that I may obtain mercy when I shall appear before Thee, through the merits of Jesus Christ. Enable me, O Lord, to do my duty with a quiet mind; and take not from me Thy Holy Spirit, but protect and bless me, for the sake of Jesus Christ. Amen.

EASTER EVE.

April 14.

ALMIGHTY God, merciful Father, by whose protection I have been preserved, and by whose clemency I have been spared, grant that the life which Thou hast so long continued, may be no longer wasted in idleness, or corrupted by wickedness. Let my future purposes be good, and let not my good purposes be vain. Free me, O Lord, from vain terrors, and strengthen me in diligent obedience to Thy laws. Take not from me Thy Holy Spirit, but enable me so to commemorate

the death of my Saviour Jesus Christ, that I may be made partaker of his merits; and may finally, for his sake, obtain everlasting happiness. Amen.

BIRTH-DAY—AGED SEVENTY-THREE.

September 18.

ALMIGHTY and most merciful Father, who hast added another year to my life, and yet permittest me to call upon Thee, grant that the remaining days which Thou shalt yet allow me, may be passed in Thy fear and to Thy glory. Grant me good resolutions and steady perseverance. Relieve the diseases of my body, and compose the disquiet of my mind. Let me at last repent and amend my life; and, O Lord, take not from me Thy Holy Spirit, but assist my amendment, and accept my repentance, for the sake of Jesus Christ. Amen.

EASTER DAY—AT THE TABLE.

March 31, 1782.

ALMIGHTY God, by whose mercy I am now permitted to commemorate my redemption by our Lord Jesus Christ; grant that this awful remembrance may strengthen my faith, enliven my hope, and encrease my charity; that I may trust in Thee with my whole heart, and do good according to

my power. Grant me the help of Thy Holy Spirit, that I may do Thy will with diligence, and suffer it with humble patience; so that when Thou shalt call me to judgment, I may obtain forgiveness and acceptance, for the sake of Jesus Christ our Lord and Saviour. Amen.

AT DEPARTURE, OR AT HOME.

GRANT, I beseech Thee, merciful Lord, that the designs of a new and better life, which by Thy grace I have now formed, may not pass away without effect. Incite and enable me by Thy Holy Spirit to improve the time which Thou shalt grant me; to avoid all evil thoughts, words and actions; and to do all the duties which Thou shalt set before me.

Hear my prayer, O Lord, for the sake of Jesus Christ. Amen.

EASTER DAY.

April 11, 1784.

ALMIGHTY God, my Creator and my Judge, who givest life and takest it away, enable me to return sincere and humble thanks for my late deliverance from imminent death; so govern my future life by Thy Holy Spirit, that every day which Thou shalt permit to pass over me, may be spent in Thy

service, and leave me less tainted with wickedness, and more submissive to Thy will.

Enable me, O Lord, to glorify Thee for that knowledge of my corruption, and that sense of Thy wrath, which my disease, and weakness, and danger, awakened in my mind. Give me such sorrow as may purify my heart, such indignation as may quench all confidence in myself, and such repentance as may, by the intercession of my Redeemer, obtain pardon. Let the commemoration of the sufferings and death of Thy Son, which I am now, by Thy favour, once more permitted to make, fill me with faith, hope, and charity. Let my purposes be good, and my resolutions unshaken; and let me not be hindered or distracted by vain and useless fear, but through the time which yet remains, guide me by Thy Holy Spirit, and finally receive me to everlasting life, for the sake of Jesus Christ our Lord and Saviour. Amen.

AGAINST INQUISITIVE AND PERPLEXING THOUGHTS.

August 12.

O Lord, my Maker and Protector, who hast graciously sent me into this world, to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts, as may mislead or

hinder me, in the practice of those duties which Thou hast required. When I behold the works of Thy hands, and consider the course of Thy providence, give me grace always to remember, that Thy thoughts are not my thoughts, nor Thy ways my ways. And while it shall please Thee to continue me in this world, where much is to be done, and little to be known, teach me, by Thy Holy Spirit, to withdraw my mind from unprofitable and dangerous inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which Thou hast imparted, let me serve Thee with active zeal and humble confidence, and wait with patient expectation for the time, in which the soul which Thou receivest, shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen.

Ashbourn, Aug. 28.

ALMIGHTY and most merciful Father, who afflictest not willingly the children of men, and by whose holy will —— now languishes in sickness and pain, make, I beseech Thee, this punishment effectual to those gracious purposes for which Thou sendest it; let it, if I may presume to ask, end not in death, but in repentance; let him live to promote Thy kingdom on earth, by the useful example of

a better life; but if Thy will be to call him hence, let his thoughts be so purified by his sufferings, that he may be admitted to eternal happiness. And, O Lord, by praying for him, let me be admonished to consider my own sins, and my own danger, to remember the shortness of life, and to use the time which Thy mercy grants me, to Thy glory and my own salvation, for the sake of Jesus Christ our Lord. Amen.

December 5.

ALMIGHTY and most merciful Father, I am now, as to human eyes, it seems, about to commemorate, for the * last time, the death of Thy Son Jesus Christ, our Saviour and Redeemer. Grant, O Lord, that my whole hope and confidence may be in his merits, and thy mercy; enforce and except my imperfect repentance; make this commemoration available to the confirmation of my faith, the establishment of my hope, and the enlargement of my charity; and make the death of Thy Son Jesus Christ, effectual to my redemption. Have mercy upon me, and pardon the multitude of my offences. Bless my friends; have mercy upon all men. Support me, by Thy Holy Spirit, in the days of weakness, and at the hour of death; and receive

* He died the 13th following.

truth, and confidence in thy mercy, and in the world to come life everlasting, for the sake of our Lord and Saviour, Thy Son Jesus Christ. Amen.

EJACULATION IMPLORING DILIGENCE.

O God, make me to remember, " that the night cometh, when no man can work. "

A

SERMON,

UPON THE

CLEANSING VIRTUE

OF

CHRIST'S BLOOD.

BY THE LATE PIOUS

REV. WILLIAM ROMAINE, A. M.

RECTOR OF ST. ANDREW WARDROBE, AND

ST. ANN, BLACK-FRIARS,

AND LECTURER OF ST. DUNSTAN'S

IN THE WEST.

APPLICABLE TO THE PRECEDING

CONSIDERATIONS, &c.

A

SERMON,

UPON THE

CLEANSING VIRTUE

OF

CHRIST'S BLOOD.

ZECHARIAH xiii. 1.

that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

THEY that be whole need not a physician, but the sick stand in need of his advice and help. The persons, who feel no malady of sin, see not their want of a Saviour. They are not in pain, and therefore they desire no remedy; but it is otherwise with the convinced sinner. He feels the mi-

sery of sin. He suffers the torment of it in his guilty conscience, and earnestly seeks for relief. No person in exquisite pain ever cried out for help with greater fervency than he does. He has heard of the almighty physician, and of his great readiness to heal all distressed objects, who come unto him, and therefore he earnestly implores his assistance. How comfortable to his afflicted soul is such a scripture as this, when explained and applied to him by the Spirit of God—"In that day "there shall be a fountain opened to the house of "*David*, and to the inhabitants of *Jerusalem*, for "sin and for uncleanness." He hears the words with joy, and blesses God for having opened a fountain for such polluted sinners, as he is, to wash in and be clean. He believes the record that God gave of his Son, namely, that his blood cleanseth from all sin, and through faith he finds great joy and peace in receiving redemption through the blood of Jesus, even the forgiveness of sins. But the case is quite different with those, who have never been in any concern about their souls. They may give a kind of simple assent to such scriptures as this. Perhaps they may be convinced, that they shall want to be cleansed from sin some time or other, but at present they see no absolute necessity for it. They have no painful sense of the malady of sin, nor any apprehension of their danger; and therefore they give themselves no uneasiness about

the great physician of souls. But the less they are concerned for themselves, the more ought we, who are sensible of their danger, to be concerned for them. We ought to preach the law to them, by which is the knowledge of sin, and to set before them their pollution and their guilt, and the misery and punishment to which they are subject; and we ought to look up to God for his blessing, that he would set home and apply by his grace to their consciences, what we speak to the outward ear. And when he has convinced them of the dangerous state in which they live, before they are washed in the fountain of Christ's blood, and they earnestly desire and pray to be washed in it, then we may safely preach to them the comforts of the gospel, and the infinite riches of a Saviour's love. Then we may exhort them to wash and be clean; though their sins be as scarlet, they shall be as white as snow, when washed in the fountain of the Redeemer's blood; though they be red like crimson, they shall be as wool. May the Lord God, who opened this fountain, be with us this day to apply its cleansing, healing virtue. May his good Spirit awaken the careless and profane sinner to see his pollution and guilt; may he increase the desires and strengthen the longings of those who are waiting for the blood of sprinkling, and may he edify and comfort his own people by means of what shall be said, in order to determine,

First, What the fountain is, which is mentioned in the text.

Secondly, The time when it was opened, here said to be a particular day.

Thirdly, The wonderful property of this fountain—it could cleanse and do away the pollution of sins of the deepest dye; and then

Fourthly, By what means, and in what way, sinners receive and partake of its cleansing property.

It will not require many words to determine what the fountain is. There is a circumstance mentioned in the text, which will easily settle this point. It is said to be opened for sin and for uncleanness: Now what fountain could it be, which had the wonderful property of cleansing from sin? The scripture has laid down this infallible rule; without shedding of blood there is no remission; and the shedding of what blood ever obtained remission? Did the blood of the sacrifices under the law? No. "To what purpose is the multitude of your sacri-"fices unto me, saith the Lord? I delight not in the "blood of bullocks, or of lambs, or of he-goats, "*Isaiah* i. 11. For I desired mercy and not sacri-"fice, and the knowledge of God more than burnt-"offerings." *Hos.* vi. 6. He commanded sacrifice,

but not in preference to mercy. Men were not to rest in the sacrifice, as if its blood could atone, but to look with faith at the great sacrifice which the mercy of God had provided, and which was to make a full atonement for sin, and to bring in everlasting righteousness. This was the sacrifice of the Lamb of God. No blood, but his, ever did or could atone. If all the cattle upon a thousand hills had been offered up, they could not have taken away the least sin. If a man had given the fruit of his body for the sin of his soul, still his sin would have remained. If he had repented, his repentance without faith in the blood of Christ could not have obtained remission. There would be occasion to repent of his repentance. If he was to shed rivers of tears, yea, tears of blood, these very tears would want washing. Nothing can cleanse and do away sin, but some divine and infinitely precious blood; and in whom is there any such? Not in a mere creature. A creature has blood, but none that has any virtue to cleanse a sinner from the pollution and guilt of sin. This is the property of the Lamb of God, who, being both God and man in the person of one Christ, did thereby give a divine and infinite virtue to the blood which he shed, so that it can cleanse from all sin. Here then is the fountain. It is the most precious blood of Christ, which is always sending out its virtues, as a fountain is always sending out water. Its cleansing streams have never stopped,

since there was sin to cleanse; and they can never be exhausted. Whoever washes therein shall be made clean, let him have been ever so defiled or polluted. The pool of *Bethesda* was a lively image of this fountain. After the angel went down and and troubled the water, then whosoever first stept in was made whole of whatsoever disease he had. As this cured every bodily, so does the blood of Christ cure every spiritual, disease: for it takes away sin, which is the cause of all diseases and obtains eternal redemption.

Are any of you, my brethren, thoroughly sensible of the defiling nature of sin, and do you find how offensive it makes you in the eyes of an holy God? Has the angel of the covenant come down and troubled your consciences, and are you convinced that nothing can cleanse you but the blood of *Jesus Christ?* then believe his word and rely upon his promise, that if your polluted souls be washed in this fountain, how filthy and defiled soever they be, they shall be made clean: for it can cleanse from all sin. Are your pollutions numerous, of a long continuance, and of the deepest die? The blood of Christ can infallibly cleanse them and make them as white as snow: because it partakes of the infinite and divine nature of the God-man *Christ Jesus.* He who opened this fountain for sin, was God and man united in one Christ, whereby the actions of the one nature may properly be ascribed to and pre-

dicated of the other. The man *Jesus* had blood to shed, but he who shed it was God as well as man; and therefore it is called by St. *Paul*, "the blood of God:" for as the reasonable soul and flesh is one man, so God and man is one Christ. The manhood suffered and bled, the Godhead merited infinitely by those sufferings, and by that blood-shedding, and so the one Christ who suffered and bled, merited infinitely, according to what the Apostle *John* says, "That God laid down his life for us;" and the ends and purposes for which God laid it down, could not possibly be defeated. Hear this, ye poor guilty sinners! whose consciences are troubled with a sense of your many and great pollutions. The Lord God has opened a fountain for such as you are, to wash in and be clean, and he has given to it a divine and almighty virtue to cleanse all manner of sins. His power is present to make it an all-perfect cleanser. Oh that God may enable you to make use of it. Is it not your hearts' desire, that you may be made clean? And here are the means. The fountain stands open. What hinders you then from washing in it, and having your consciences purged from dead works? You cannot doubt of its virtue. Has it not cleansed sinners, who were once as black as hell, a *Manasseh*, a *Mary Magdalen*, a *Saul*? Put it then to the trial. Believe the record which God has given of it. Apply it for the cleansing of your souls, and it

will infallibly take effect. All the sinners from *Adam* to Christ, who have been admitted into the presence and kingdom of God, were cleansed from every spot and stain of sin in this fountain; and all the sinners from Christ to the end of the world must wash their robes in the same fountain, if they appear in spotless purity before God. But although this fountain has had its all-cleansing virtue ever since the fall, yet there was a fixed time in the council of God, called in the text *in that day*, when the immaculate Lamb of God should come into the world, and shed his blood, and put away sin by the sacrifice of himself; and this brings me to my

Second head,—Under which I purposed to consider the time when this fountain was opened, here said to be a particular day. And this was certainly the day when the Redeemer suffered and bled upon the cross, which being fixed and unalterable in the decrees of the most high God, they, who lived before Christ gave himself an offering for sin, were saved by faith in him, as we are since he was offered: for the merits of his sacrifice looked backward as well as forward, and like as the sun sends out light in every direction, so did the efficacy of our Lord's sacrifice. It communicated its cleansing qualities, as well to those who lived before, as to those who lived since Christ made his soul an offering for sin. But nevertheless there was a day,

a precise determinate time for his offering. Christ was the Lamb slain from the foundation of the world, slain typically in every sacrifice, but in the fulness of time he came, and was really slain, and the day of his sufferings was the day when the fountain for sin and for uncleanness was opened, which is clearly determined by the context: for in the foregoing chapter the prophet is speaking of an extraordinary mourning in the land of *Israel*, and he introduces his description with these words: "And I will "pour upon the house of *David*, and upon the in- "habitants of *Jerusalem* the Spirit of grace and of "supplications, and they shall look upon me, whom "they have pierced." These words are applied by an infallible expositor to our Lord's being pierced upon the cross: for St. *John* says, "When the sol- "diers came to Jesus, and saw that he was dead "already, they brake not his legs, but one of them, "with a spear, pierced his side, and forthwith came "out blood and water:" for these things were done that the scripture should be fulfilled, "A bone of "him shall not be broken." And again another scripture saith, "They shall look on him, whom "they have pierced." From hence it is evident, that the fountain was opened on the day of Christ's sufferings, here pointed out by this distinguishing mark; namely, the soldiers' piercing his side, from whence there flowed blood and water. When this fixed day was come, and Christ had suffered what-

ever the hand and counsel of God had determined before should be done to him, then his blood had an all-cleansing virtue. What he once shed was for ever meritorious. It was so absolutely perfect, that he need not shed it any more. The sacrifice of that *one day* was sufficient to satisfy all the demands of law and justice; "so that Christ need not "offer himself often, as the high-priest entered "into the holy place every year with the blood of "others: for then must he often have suffered since "the foundation of the world; but now *once* in the "end of the world hath he appeared to put away "sin by the sacrifice of himself." Once, the just suffered for the unjust, and the blood which he shed on that day had such an infinite cleansing virtue, as to make scarlet-crimson sins as white as snow. The ends for which he bled could not possibly be defeated; for he was God and man united in one Christ, and the one Christ merited infinitely by the shedding of his most precious blood, and it was indeed shed as abundantly as if it had flowed from a fountain. From the time that his agony and bloody sweat began in the garden until he expired upon the cross, he was a bleeding victim, wounded for our transgressions, and bruised for our iniquities. When he was buffeted and scourged; when he was crowned with thorns, and their sharp points were struck into his head by the barbarous soldiers; when the cross was laid upon him, and the weight

of it opened his wounds and made them bleed afresh; when the nails went through his hands and feet, and he hung for six hours bleeding upon the cross; then was the most precious blood shed, which is the only fountain to wash away sin and uncleanness. Sinners, consider the great need you have of this fountain, and the inestimable love of Christ, who opened it for such as you are. He calls upon you, he entreats you to view him, as he hung bleeding upon the cross in his bitter passion—"Is it nothing "to you, all ye that pass by? behold and see, if "there be any sorrow, like unto my sorrow, which "is done unto me, wherewith the Lord hath afflict-"ed me in the day of his fierce anger." This is his earnest request to you who are passing by and minding other things. He would have you to stop, to lay aside all other concerns, and to employ your thoughts upon his unparalleled sufferings. Oh hearken then unto him! Look upon this man of sorrows. View him tormented, bleeding, dying, and then ask your heart, Why does the innocent Lamb of God thus suffer? Was it not that there might be a fountain opened for sin and for uncleanness? And how then are you affected with the shedding of that blood, which can cleanse from all sin? If grace be stirring in your hearts, you will mourn with a godly sorrow for your sins, which occasioned his bitter sufferings, as it is written in the chapter before the text—"I will pour upon the

"house of *David*, and upon the inhabitants of "*Jerusalem*, the spirit of grace and supplications, "and they shall look upon me, whom they have "pierced, and they shall mourn for him, as one "mourneth for his only son, and shall be in bitter-"ness for him, as one that is in bitterness for his "first-born." As tender parents are affected with the death of an only son and of a first-born, so shall the holy mourners in *Sion* be affected with the wounding and piercing of Christ. They shall be in bitterness not only for his death, but for the cause of it. Their sins were the betrayers and murderers of the Son of God, and it is their constant language—"My sins pierced Christ with a thousand "sorrows in the day of his suffering, while he was "wounded for my transgressions and bruised for "mine iniquities; and yet vile, ungrateful wretch "that I am, daily am I piercing him with my sins, "and making his wounds bleed afresh." Whoever can speak these words feelingly will mourn after a godly sort, and will know how to value that precious blood which has merit and efficacy to save him from his base ingratitude, as well as from his other sins. He will look upon every one of our Lord's wounds as a fountain opened for the purifying of sin and of uncleanness; for every sin is of a polluting nature, and wants cleansing. Nothing can be so loathsome in the eyes of a holy God, as sin. A leper, covered over with sores and ulcers, is not

more offensive in our sight, than he that is defiled with the leprosy of sin is in the sight of God. He is not only of purer eyes than to behold it, but he also rejects the sinner for it, as filthy and abominable altogether; and he will be rejected for ever, unless he be convinced of the defiling nature of sin and desire to be cleansed from its pollution. When these desires come from the Holy Spirit, he will strengthen them, until the sinner, being justified by the blood of Christ, be made clean and righteous altogether. But this point comes more particularly to be treated of in the

Third Place, under the consideration of the wonderful property of the fountain mentioned in the text, it could cleanse, and take away the pollution of sins of the deepest dye. The fountain is the blood of *Jesus Christ*, which is able to cleanse from sin by the divine ordinance and appointment. The ever-blessed Trinity have given it an almighty power in order to its answering all the purposes of cleansing; and therefore it is called by the apostle "the blood of the everlasting covenant," because the eternal Three entered into a covenant, and by an eternal purpose decreed to bring many sons unto glory through the obedience and blood-shedding of *Jesus Christ*. He, being a person in the Godhead co-equal and co-eternal with the Father, undertook, as their representative, to obey

the law for them, and to suffer the penalties, to shed the blood, and to die the death which they deserved, and thus to satisfy all the demands which his Father's justice had upon them. The Father accepted him as their substitute, and as well-pleased with them for his sake, even before he came in the flesh; and when he did come in the fulness of time to put away sin by the infinitely perfect sacrifice of himself; and when he said upon the Cross, "it is finished," then the blood of the everlasting covenant made a full and perfect atonement for their sins. Of this there can be no doubt, because he rose from the grave in a public character, as the first fruit of the dead, and because he afterwards ascended up on high to give gifts unto men, and according to his most true promise he gave his royal gifts, even to the rebellious. He sent them the Holy Ghost the comforter, whose office in the covenant it was to awaken sinners, dead asleep in sin, to convince them of their guilt and danger, and to bring them to the blood of sprinkling to be made clean. When the Holy Spirit thus graciously stirs up and disposes them to be cleansed in the fountain, which was opened for sin and for uncleanness, why should they not instantly make use of it? The fountain *can* cleanse them. It is almighty to cleanse from all sin. The holy, blessed and glorious Trinity have covenanted to give an infinitely purifying virtue to it. Although Jesus alone shed

his blood, yet the Father covenanted to accept it, and the Holy Spirit covenanted to apply it and to make it effectual to the sinner's heart; so that the whole Trinity have appointed it to be an infallible cleanser. And let troubled consciences remember, that the divine virtue and almighty power of the Godhead, will now work with the blood of the everlasting covenant, to make it effectual for every end and purpose for which it was shed; yea, even the Father's justice, from which they had most to fear, is as much bound to save those who seek to be cleansed by the blood of Christ, as his mercy: for infinite justice has been satisfied with the shedding of this blood. All its demands have been fully answered, and justice and mercy are now alike engaged to receive those sinners, who come to Jesus to be made clean. Think of this, thou afflicted soul, tossed with doubts and fears and not comforted: Why cannot that blood satisfy thy conscience, which has satisfied the infinite justice of God? The Lord deliver thee from unbelief, and help thee to rely upon the blood of the everlasting covenant, until thou find every thing that is said of it in scripture to be infalliby true by thine own experience.

The wonderful property then of this fountain comes from hence, that there is in it the most precious blood of Christ, which has a divine virtue and power to cleanse, as the whole scripture bears

testimony. Under the ceremonial dispensation, whenever any person had broken the law, he was pronounced unclean, and was shut out of the camp, until he was cleansed by blood. He was to bring his sacrifice to the priest, who was to slay it, and then to sprinkle the blood of it upon the unclean, that he might be sanctified to the purifying of the flesh. Thus the *Mosaic* ceremonies, which were figures of good things to come, then taught the sinner, that as his sin shut him out of the congregation of the Lord's people below, so would it shut him out of the congregation above, into which nothing unclean can enter; and then they further taught him the infinite efficacy of Christ's blood to do away sin: for if the blood of the sacrifices could cleanse outwardly, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself, without spot to God, purge the conscience from dead works to serve the living God.

Thus the ceremonial law shewed, that blood could cleanse, and referred the sinner to the blood of the Lamb of God, by faith in which he might be made clean. The New Testament refers him to the same fountain, and has given such descriptions of it, as ought to silence doubts and fears, and to enable every convinced sinner to rely upon its virtue, and to wash and be clean. All that Jesus has purchased; all that the Holy Spirit has to apply; all the graces of time, and all the blessings of

eternity, are ascribed to the merit of his most precious blood-shedding. Thus the scripture sets forth its inestimable value. By it the price of our redemption was paid. The debt was so immense, for which justice had seized upon our persons and estates, that we could not be redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ. The blood alone of that God-man was sufficient to pay our ransom, and he paid it to the utmost farthing, as these scriptures testify. "In whom we have re-"demption thro' his blood." *Eph.* i. 7. *Col.* i. 14. And as the redeemed of the Lord could thus say by faith, "we have redemption through his blood," so we read in *Rev.* v. that the redeemed of the Lord in heaven sung a new song, when the sealed book was given to the lion of the tribe of *Judah*, the root of *David*, who alone prevailed to open the book, and to loose the seals thereof, saying, "Thou "art worthy to take the book, and to open the "seals thereof: for thou wast slain, and hast re-"deemed us to God by thy blood." Through his blood also we have remission and forgiveness of sins. Without shedding of blood there is no remission, and no blood could merit remission but his; as he says himself, "This is my blood of the new testa-"ment, which is shed for many for the remission "of sins." *Matt.* xxvi. 28. And the Apostle, speaking of himself and of the *Colossians*, says, by it

they had remission, " in whom we have redemp-
" tion through his blood, even the forgiveness of
" sins." *Col.* i. 14. And the Apostle *John* thus thus praises Christ for this blessing, " Unto him
" that loved us, and washed us from our sins in his
" own blood, be glory and dominion for ever and
" ever. Amen." *Rev.* i. 5, 6. And as believers have redemption and remission of sins through the most precious blood of Christ, so have they also through it another inestimable privilege, even free justification, according to what is written, *Rom.* v. 8, 9. " While we were yet enemies, Christ died
" for us, much more then, being now justified by
" his blood, we shall be saved from wrath through
" him." And we are thus justified and saved through faith in his blood: " For we are justified
" freely by grace thro' the redemption that is in
" Jesus Christ, whom God hath set forth to be a
" propitiation through faith in his blood," *Rom.* iii. 24, 25. And being thus justified by faith in his blood, we have another privilege, greater than the world can give, and such as the world cannot take away, even peace with God: " But now in Christ
" Jesus, ye who sometimes were far off, are made
" nigh by the blood of Christ: for he is our peace."
Eph. ii. 13, 14. He was constituted and appointed by the covenant, the prince of peace, who was to reconcile God and man: " For it pleased the Fa-
" ther that in him should all fulness dwell, and

"having made peace through the blood of his "cross, by him to reconcile all things unto him- "self, by him, I say, whether they be things "in earth, or things in heaven." *Col.* i. 19, 20. And when the sinner is reconciled to the Father by faith in the blood of his Son, then the sense of this peace will enable him to rejoice in God through Jesus Christ his Lord, by whom he hath now received the atonement. And when he is thus redeemed, and his sins are forgiven, and his person justified, and the peace of God rules in his heart, then there is another blessed privilege received by the blood of Christ, even sanctification. "The "bodies of those beasts," says the Apostle, "whose "blood is brought into the sanctuary by the high- "priest for sin, are burnt without the camp; where- "fore Jesus also, that he might sanctify the people "with his own blood, suffered without the gate." *Heb.* xiii. 11, 12. His people are delivered from the dominion, as well as from the guilt of sin by the merit of his blood: "For he gave himself for them, "that he might redeem them from all iniquity, and "purify unto himself a peculiar people, zealous of "good works." *Titus* ii. 14. He gave himself to death for them, that he might redeem them from the power of iniquity, as well as from the guilt and punishment of it, as the Apostle witnesses, *Col.* i. 21, 22. "And you that were sometimes alienated, "and enemies in your mind by wicked works, yet

" now hath he reconciled in the body of his flesh " through death, to present you holy and unblam- " able, and unreproveable, in his sight." And when believers are thus through obedience and sprinkling of the blood of Jesus Christ, renewed day by day in the spirit of their minds, then they have another exceeding great and precious privilege, namely, liberty of approaching God, and access with confidence unto him, as their reconciled Father. Their happiness in this respect is greater than can be expressed. They can cast all their care upon him, and thereby ease themselves of the burden, and they can lay all their wants and complaints before him, knowing that their God will supply all their wants out of the riches of his glory in Christ Jesus. And this inestimable privilege comes to them through the blood of Christ, as the Apostle has proved, *Heb.* x. 19, 20, *&c.* " Having therefore, " brethren, boldness to enter into the holiest by the " blood of Jesus, by a new and living way, which " he hath consecrated for us through the vail, that " is to say, his flesh, and having an high-priest over " the house of God, let us draw near with a true " heart in full assurance of faith."

These are some of the privileges which believers receive from the most precious blood-shedding of Jesus Christ; and are not these sufficient to demonstrate the infinitely cleansing virtue of the fountain of his blood? For by it they are washed

from every pollution and defilement of sin, and are presented without spot or blemish before God. Did sin bring them into captivity? The blood of Christ redeems them from all their enemies, who led them captive, from sin and satan, from death and hell. Did sin bring guilt into the conscience? The sprinkling of the blood of Jesus takes it out, and speaks pardon and forgiveness. Did sin make us unrighteous, and condemn us at God's bar? There is now no condemnation to them, who are justified by the blood of Christ. Did sin provoke a holy God, and arm his justice to execute the pains and penalties of the broken law upon the transgressors? Christ has made peace by the blood of the cross, and he gives them peace in their consciences, when they are justified by faith. Are we by nature sold under sin, and under its power and dominion? The blood of Christ has merit and efficacy in it, to purge our consciences from dead works to serve the living God. Did sin shut the door of mercy against us, so that God would receive none of our prayers or services? The blood of Christ has opened a new and living way, and believers may with boldness enter into the holiest with their petitions: for whatever they ask of the Father in his Son's name, he will give it them. Thus the blood of Christ saves from all iniquity. Whatever pollution or guilt iniquity had brought upon the soul, all is done away in the fountain of his

blood. And these scriptures have so particularly described its virtue, that convinced sinners might have strong encouragement to rely upon its power to cleanse from all sin: for the Lord God has appointed it for this purpose, and it cannot fail of answering it; because he is almighty to render his own appointment effectual. The blood of Christ cleanses by a divine virtue, which nothing can resist. God has engaged and promised that his almighty power shall work in the application of this blood, and that not only in the present life, but also in the next. He has given to it an infinite and eternal virtue. It can cleanse for ever. Oh! doubt not then of any lesser virtue ascribed to it in scripture, since it has the greatest that possibly can be. Surely it can cleanse in time, since it can cleanse to eternity. "Christ by his own blood entered in "once into the holy place, having obtained eternal "redemption for us. *Heb.* ix. 12. For by one of- "fering he hath perfected for ever them that are "sanctified." *Heb.* x. 14. And when the beloved Apostle saw in a vision the great multitude, whom no man could number, standing before the throne and before the Lamb, cloathed with white robes and palms in their hands, one of the elders asked him, "What are these which are arrayed in white robes, "and whence came they? And I said unto him, "Sir, thou knowest. And he said unto me, These "are they who came out of great tribulation,

"and have washed their robes, and made them "white in the blood of the Lamb." *Rev.* vii. 14. These precious robes, in which they appear before God, and stand confirmed for ever and ever in bliss, were washed and made white in the blood of the Lamb, and this gives them an eternal purity and an endless glory.

Has not the fountain then, which was opened for sin and for uncleanness, a divine property, since believers receive from it all the graces of time and all the blessings of eternity? The scriptures, which I have quoted, ascribe to it the wonderful power of cleansing from all sin, and that for ever. Sins of the greatest guilt, scarlet-crimson sins, whose deep die cannot be taken out by any other means, washed in the blood of the Lamb become as white as snow: And the fountain, which has this infinite virtue, stands open night and day. It cleanses freely, without money and without price. Whosoever will, let him come and be made clean. The Spirit and the bride invite him, and say, Come, and let him that heareth say, Come, and let him that desires to be cleansed, come. Come, and try its virtue, and it will infallibly succeed. Though thousands, and ten thousand times ten thousand sinners have washed in it, and been made clean; yet it has lost none of its virtue. Still it is almighty to do away sin. Whosoever is washed in the blood of Christ is made clean and pure to all eter-

nity. My brethren, do you believe this? And do you desire to experience its cleansing virtue? Have you been convinced of the polluting nature of sin, and how it has defiled your souls, and rendered them in the sight of a holy God more filthy and abominable, than the most loathsome object is in our eyes, and would you be made clean freely by the blood of the Lamb of God? Is this the prayer of your heart? "I am convinced that God is of "purer eyes than to behold the least iniquity, and I "am nothing but iniquity. Oh! that the Lamb "of God would take pity on me, and out of his "mere love and mercy cleanse my polluted soul "from every spot and stain of sin. I believe no-"thing else can cleanse me, but his most precious "blood, and it cannot cleanse, unless it be applied "and received by faith: Lord, apply it then for thy "mercy's sake, and wash my soul in the fountain "which was opened for sin and for uncleanness." If these be your real desires, you will follow me, profitably, to the consideration of the

Fourth particular I was to treat of, namely, By what means and in what way sinners receive and partake of its cleansing property. Although Christ has shed his blood, and although it can cleanse from all sin; yet it cannot cleanse, unless it be applied. You can have no benefit from it, unless it be sprinkled upon your consciences. By the shedding

of it he obtained merit to cleanse, but the efficacy of it in cleansing comes from the application. The law pointed out this in the sprinkling of the blood of the sacrifices, and particularly in the cleansing of the leper. When the priest had examined him, and found the plague of the leprosy was healed, then the leper was to bring his sacrifice, and it was offered for him, and its blood was shed, but he was not pronounced legally clean, until the blood was sprinkled upon him. The shedding of the blood did not cleanse without the application. And these figures of the law are applied to Christ in the New Testament. The Apostle *Paul* speaks of the sprinkling of the heart from an evil conscience, and the Apostle *Peter* shews what it is which is able thus to cleanse the heart, namely, the sprinkling of the blood of Jesus Christ. This speaketh better things than that of *Abel*. *Abel's* blood cried for vengeance, but Christ's blood cries for mercy, and when it is applied, it sprinkles the heart from an evil conscience, and purges it from dead works to serve the living God.

This consideration brings us to meditate upon the office of the Holy Spirit. As Christ covenanted to shed his blood, so the Holy Spirit covenanted to apply the merits of it, and to render it effectual to the sinner's heart. This is his office-character: he was to take of the things of Christ, and to shew them unto us, to shew us our want of them, and *then to shew us* our interest in them. And in the

present case he was to convince sinners that they wanted cleansing, and that there was a fountain opened for uncleanness, and by his grace he enables them to wash and be clean. As there can be no outward washing away of any pollution, but by an outward application; so there can be no inward cleansing, but by his spiritual application. If there was a bath famous for curing some particular disease, you know it could not cure the diseased person, unless he was bathed in it: so neither can this fountain. It was opened for use, and whoever is cleansed by it, must be washed in it, inwardly and spiritually, by the Holy Spirit. He applies, and faith receives the benefit of that blood, which cleanseth from all sin: for the Apostle, speaking of Christ, says, "Whom God hath set forth to be a "propitiation through faith in his blood." *Rom.* iii. 25. The shedding of his blood had merit to cleanse, but faith apprehends it and receives its cleansing virtue. That faith, which is the gift of the Holy Spirit, and is wrought in the heart by his operation, relies upon the blood of Christ, and puts its whole trust and confidence in its power to cleanse, and then finds the heart sprinkled with it from an evil conscience, guilt being taken out, and peace brought in, with love and joy, and all the graces of the Spirit of God.

From what has been said, it appears, that there is a fountain open for sin and for uncleanness, and that *the blood* of Jesus Christ can cleanse from all sin.

It had this virtue given it by the covenant of grace, when the holy, blessed, and glorious Trinity agreed to give their power to it, and nothing can resist the power of the Godhead. He who shed it was God and man in one person. As God, he was co-equal and co-eternal with the Father, and when he took our nature, that in it he might obey and suffer for sinners, nothing could be wanting to render his obedience and sufferings absolutely complete: for all the works of God are perfect; nothing can be added to them, or taken from them. When Jesus shed his blood upon the cross, it was the will of the ever-blessed Trinity, that this blood should be of infinite efficacy to take away sin. It cannot want power to cleanse, because the whole power of the Godhead is engaged to make it effectual. It is the blood of the everlasting covenant. The Son has shed it, and the Father has received it as a full satisfaction and atonement for sin, and the application of it is now in the hand of the eternal and almighty Spirit; and when he applies it, and gives the sinner faith to rely upon it, what can then resist its power, or hinder its efficacy? My brethren, how do you find your hearts affected with these great truths? Do you see the polluting nature of sin, and do you desire to be cleansed from it in the fountain of Christ's blood? And do you therefore desire it, that you may be made holy as well as righteous? Would you have the blood of Christ to save you by its efficacy

from the dominion of sin, as well as to save you by its merit from the guilt of sin? Sirs, what say your hearts to these things? Do you really wish to be cleansed from the power, as well as from the pollution of sin? If you do not wish for it, what do you think of the text? Is it true, that there is a fountain opened for sin and for uncleanness, and has the blood of Christ the cleansing virtue here ascribed to it? Can it take out the guilt of sins of the deepest dye? Are scarlet-crimson sins washed in it, as white as snow? Surely they are: for it can cleanse from all sin. By the shedding of his blood, Christ obtained infinite merit to cleanse sinners; but in order to their being cleansed, it must be applied, and the application is now made by the grace of the Holy Spirit. Has he then applied it to you or not? This is the main point. Have you been washed in this fountain and made clean? What are you the better for its cleansing others, if it never cleanse your souls? You can be benefited only from its application to you in particular, and by your experiencing the power of it in your own hearts. Let each of us then examine ourselves concerning this particular, and may we do it through the assistance of God with profit and improvement.

1. It is not unlikely, but there may be some persons here who are not thoroughly acquainted with the defiling nature of sin, and who never heartily

:ed to be cleansed from it. This is the case of nawakened sinners. They see not the pollu- of their hearts and lives, and therefore they are and content in their present state, without ever ring to be cleansed by the blood of Christ. Does one's conscience speak to him at present, and —" This is my case; I have not been cleansed om my sins, nor do I desire it. My sins are so reet and pleasing to me, that I should be very ıhappy if I was to part with them." But are more sweet and pleasant than heaven, and ld you part with heaven, rather than part with n? Consider this matter a little. You must with one or the other: for hear what God says ou in his word. You are the objects of his ed. "Thou, O God! (says the Psalmist) ha- st all workers of iniquity." *Psalm* v. 5. Yea, great is his hatred, that he cannot suffer you to ear before him. "Thou art of purer eyes, says e Prophet, than to behold evil, and canst not ok upon iniquity." *Hab.* i. 13. And if you in your iniquity, without the blood of sprink- , you can never enter into heaven: "For no nclean person hath any inheritance in the king- om of Christ and of God." *Eph.* v. 5. To ch agree the words of St. *John* in his descrip- ı of the heavenly *Jerusalem*, "there shall in no ise enter into it any thing that defileth." This ful scripture will be fulfilled in you. In no

wise shall you enter into the city of the living God, unless your polluted souls be washed in the Redeemer's blood. You will be shut out of his presence and glory, and your eternal habitation will be with unclean spirits in the regions of torment and despair.

But bad though your present state be, yet the gospel sets before you perfect deliverance. You are invited to come and be made clean. The fountain is open, and if you now find it in your heart to make use of it, you may be washed in it without money and without price. All is free. Your sins shall be freely pardoned, and your pollutions freely cleansed. Free grace shall do all for you, and all in you. And this day you have an offer of all its blessings. Close in with it, and they are all yours. But if you now reject them, you cannot pretend, that you never heard of your danger: for you have now been warned of it. You cannot plead your ignorance of the merits of Christ's blood: for you have now heard what great things the scripture says of it. From it are received all the graces of time, and all the blessings of eternity; and you have been invited to come, and to be cleansed freely in the fountain, that was opened for sin, and for uncleanness. If then you still refuse to be washed in this fountain, you are without excuse: for if you reject this wilfully, and harden your hearts against it, there remaineth no more sacrifice for sin, but

certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Meditate upon this scripture. Think seriously what a fearful thing it is to fall into the hands of the living God. And may the eternal Spirit set in with this consideration, and so effectually convince you of the pollution and guilt of your sins, that you may seek to be made clean, and may find the blood of Jesus Christ cleansing you from all sin.

2. Are there any of you, my brethren, who are now desiring to be made clean, and to be washed from all your sins? For you the fountain stands open, and what should hinder you from making use of it? Do you doubt of its power to cleanse you? Remember it is the blood of the everlasting covenant. It cleanses in virtue of the covenant of the ever blessed Trinity, and consequently by the power of the Godhead. Father, Son, and Holy Spirit, have agreed to make it almighty to do away sin; so that it cannot cleanse only in time, but it can also cleanse for ever and ever. This is the plain doctrine of scripture, and if you believe it, why do you not find great joy and peace in believing it?

Perhaps you think it can cleanse, but you are afraid it is not appointed for your cleansing. Nay, my brethren, reason not against your own comforts. For whom was it appointed, if not for you, who see your want of it, and who are desirous of ex-

periencing its divine power? You have the warrant of God's word, authorising you to wash and be clean. The text says, the fountain was for the inhabitants of *Jerusalem*, for the professing members of the visible church, that whenever any of them were convinced of their uncleanness, they might make use of this fountain, and have their hearts cleansed from an evil conscience. Oh! reject not then the offered blessing. Take it upon the warrant and authority of God's word, and doubt not but the fountain is open for you.

Why then are you not cleansed in it? Are you afraid that your sins are so many and so great that you cannot be made clean? As to their number, it can cleanse from *all* sin, and as to their greatness, it can take out the guilt of scarlet-crimson sins, the greatest that possibly can be; therefore this is no objection. You may come with all your sins, and be washed freely from all in the fountain of Christ's blood.

Come then—but you draw back, you fear it would be presumption in such a sinner as you are. What! is it presumption to believe in the word of God, which cannot be broken, and to rely upon the promises of God, which are as unchangeable as himself? No. It is glorifying God, and honouring his word. Whereas you make God a liar by your false modesty, as if he could break his word to you, and as if you might be disappointed, when

you claimed the fulfilling of his promises. My brethren, these things cannot be. God's word and promises are like himself, without any variableness or shadow of turning, and whatever they offer you, is yours, when you rely upon him for the receiving of it from his free grace. And since you have the authority of God's word and promises to silence your doubts and fears, are you resolved in the strength of grace to rely upon them? If you be, then they shall be made good to you. Heaven and earth shall pass away, rather than one tittle of them shall fail. Your robes shall be washed in the blood of the Lamb, and whatever graces and blessings Jesus has to give his people shall be yours in time and in eternity.

3. Perhaps some persons may enquire, Of what use is this fountain to believers? The uses of it are many and great. All their graces flow from it, all their duties are to be washed in it, and all their comforts are maintained by it. Surely then it is of great and infinite service to believers. Under the third head of this discourse, I considered the high character given in scripture of this fountain. From it are received redemption, forgiveness of sins, justification, peace with God, sanctification, freedom of access to God as a reconciled Father, eternal redemption, and the robe of everlasting righteousness, in which the saints stand confirmed

in bliss. All these graces and blessing flow from the fountain of Christ's blood, and flow freely. They cost us nothing. They are the free gifts of our loving Saviour, which of his abundant mercy he bestows upon his people; and this makes his blood very precious to them, that the gifts, which are inestimable, they receive from it freely; and by their repeated trials of its worth and value, they grow in the knowledge and love of its preciousness: for they find it not only necessary for their sins, but also for their duties. The holiest duty, which was ever done by a mere man, wanted washing in this fountain. The ceremonial law taught this doctrine in a very clear manner: For upon the holy crown of the high priest there was a plate of pure gold, with this inscription, *Holiness to the Lord*, "and it shall be upon *Aaron's* forehead, that "*Aaron* may bear the iniquity of the holy things "which the children of *Israel* shall hallow in all "their holy gifts, and it shall be always upon his "forehead, that they may be accepted before the "Lord." *Exod.* xxviii. 38. Herein he represented the office of the high priest of our profession, who bears the iniquity of our holy things: for there is imperfection in every duty, in every act of obedience some short coming, which requires the atoning blood of Christ, that it may be accepted before the Lord. There is no believer, who loves God in that perfect manner, which the spirituality

of the law requires. This appears very evidently by from their failings in the services which they pay him. When do they pray without some wandering thoughts? When do they hear the word as in the presence of God, and receive it not as the word of men, but as it is in truth, the word of God? Do they not sometimes hear with great dulness, and at other times are not able to mix faith with what they hear? Are they not negligent in searching the scriptures, and negligent in praying for a blessing, when they do search them? How little do they treasure up in their memories, and how little fruit does the engrafted word bring forth in their lives? When they go to the Lord's table, how often do they complain of their want of devotion and gratitude? And therefore their services, yea, the very best of them, because of these imperfections and short comings, would not be acceptable, unless they were washed in the fountain of Christ's blood. Sensible of this they live by faith upon fresh applications of it, suing for its merits, and hoping for its efficacy in every thing they do. And as the acceptance of their duties, so their comforts are derived from the blood of Christ. Their love, their peace, their joy flow from this fountain. This is their continual matter of rejoicing, that the blood of Christ was freely shed for them, and that he, who gave his blood for them, will with it give them all things. This bears them up under trials, strengthens them

against temptations, supports them in sickness, and arms them against death. They know that all these things are working together under God for their good. Yea, they experience it, and that makes them happy; happy in time, and happy in eternity. What is now their crown of rejoicing below, will be much more so above. Then their joy will be full, when they shall join that innumerable company, whom no man can number, and with them give honour and glory, and blessing and praise to him that was slain, and hath redeemed them unto God by his blood, out of every kindred, and tongue, and people and nation, and hath made them kings and priests unto God and his Father. Then they will know how to value that blood which brought them to such perfect and eternal blessedness. O Lord, help us to set a greater value upon it than we commonly do. Teach us more of our want of it, and of its worth. Supply us more abundantly with the graces and blessings purchased by its merit, and freely bestowed by its efficacy. And may the dear Lamb of God give his blessing to what has been now spoken, although it has been in much weakness, that if it be his holy will, all who hear me this day may be brought to see and to lament their spiritual uncleanness, and to apply for cleansing to the blood of Jesus. Oh! that the Lord God would direct you all to the fountain, which he has opened for sin and for uncleanness, and may he give you

faith to wash in it and to be cleansed from all sin, according to what we have been asking this day, in the excellent words of our church.

" Grant, we beseech thee, merciful Lord, to thy " faithful people, pardon and peace; that they may " be cleansed from all their sins, and serve thee " with a quiet mind, through Jesus Christ our " Lord. Amen."

AN HYMN

BEFORE THE SACRAMENT.

THIS day the Lord of hosts invites
Unto a costly feast:
I will take care, and will prepare
To be a welcome guest.

But who and what am I, O Lord!
Unholy and unfit
To come within thy doors, or at
Thy table for to sit.

Awake repentance, faith and love;
Awake, O ev'ry grace;
To meet your Lord with one accord,
In his most holy place.

Worldly distraction, stay behind,
Below the mount abide;
Cause no disturbance in my mind,
To make my Saviour chide.

O come my Lord, the time draws nigh
That I am to receive;
Stand with my pardon sealed by,
Persuade me to believe.

Let not my Jesus now be strange,
Nor hide himself from me,
But cause thy face to shine upon
The soul that longs for thee.

Come, blessed Spirit; from above!
My soul do thou inspire
T' approach the table of the Lord,
With fulness of desire.

O let our entertainment now,
Be so exceeding sweet,
That we may long to come again,
And at thy altar meet.

AN HYMN

AFTER THE SACRAMENT.

LORD, any mercy short of hell,
For me it is too good;
But I have eat the flesh of Christ,
And also drank his blood?

Mysterious depths of endless love
My admiration raise!
O God, thy name exalted is
Above the highest praise!

My Saviour's flesh is meat indeed,
  His blood is drink divine;
His graces drop like honey-combs,
  His comforts taste like wine.

This day Christ has refresh'd my soul
  With his abundant grace;
For which I magnify his name,
  Longing to see his face.

When shall my soul ascend on high,
  Most holy, just, and true!
To eat that bread, and drink that wine
  Which is for ever new.

To him that sits upon the throne,
  And Christ the Lamb, therefore,
Be glory, blessing, strength, renown,
    And honour evermore. *Amen.*

THE END.

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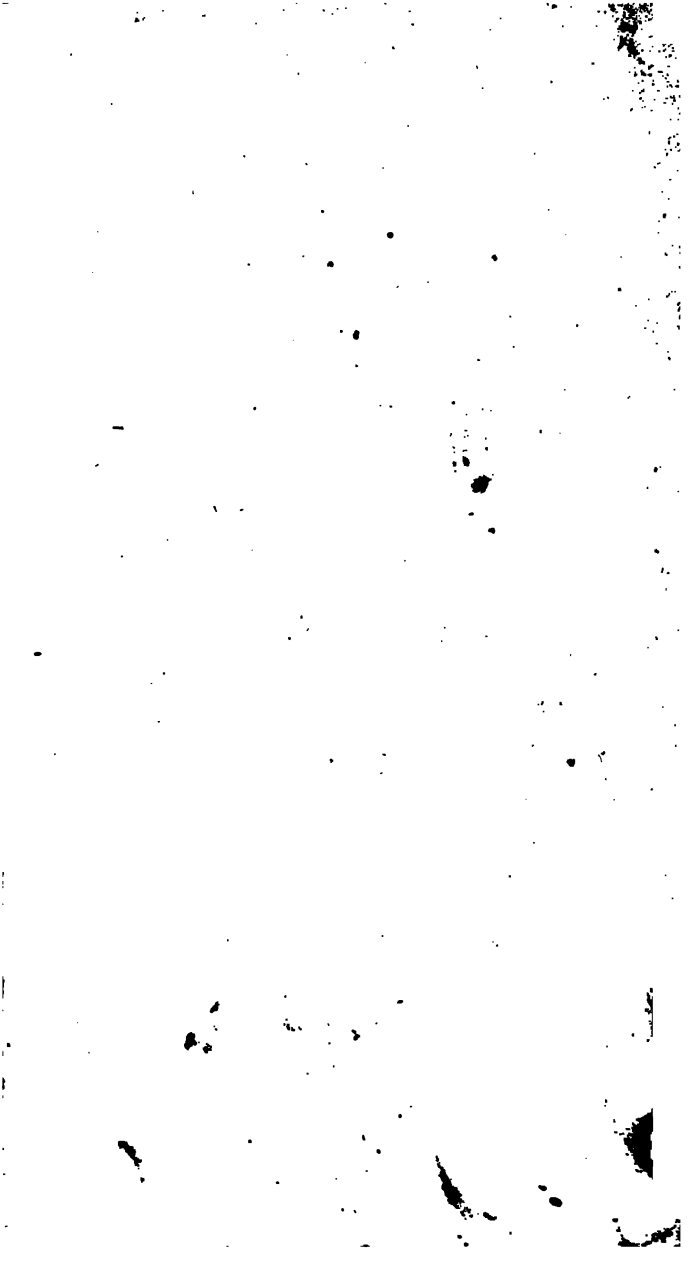
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